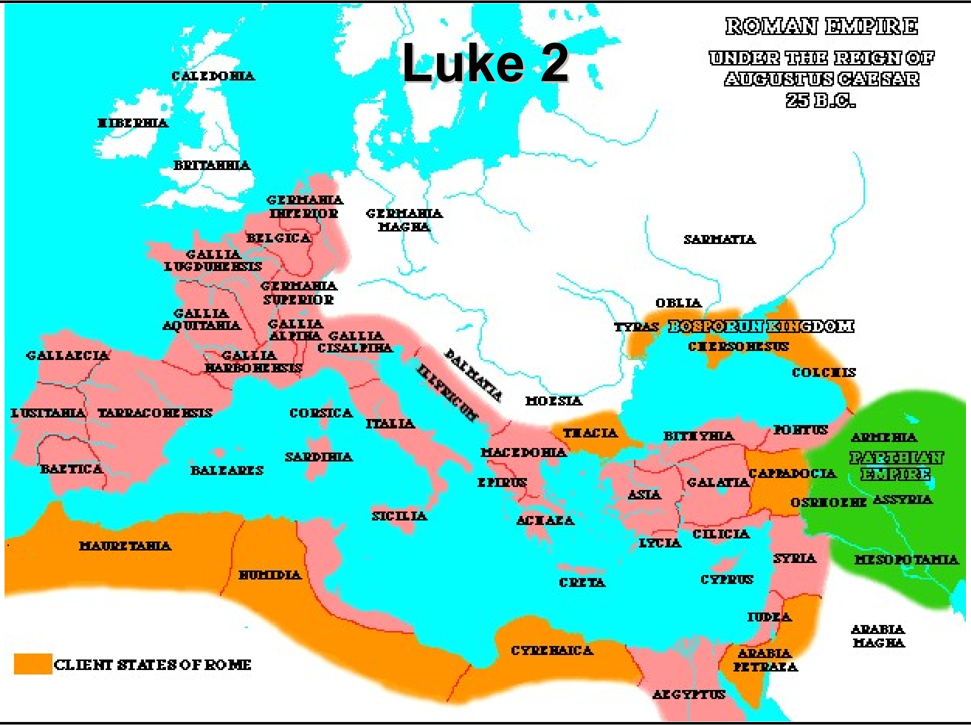
# CHRONOLOGICAL HARMONY OF THE LIFE OF CHRIST

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not anything made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

| | |
|---|---|
| From Abraham's year 99 to the first year of the Exodus | 430 years |
| From the year of the Exodus to year 4 of Solomon's reign | 480 years |
| Add the remainder of Solomon's 40 years' reign | 36 years. |
| Summation of the years for the 19 kings of Judah and their reigns from Jerusalem | **393 years** |
| Then add a "one" year period for harvest after the temple's destruction | 1 year |
| Then add the prophetic period which comprised the Babylonian Captivity of the Jews when the Land of Judah observed its Sabbatical years of rest | 70 years |

| | |
|---|---|
| Finally, add the 69 Weeks of Sabbatical Periods that reach to a Messiah (which should properly begin with the year called Cyrus "one") | 483 years |
| Total number of completed years from Adam to the Messiah of Daniel | **precisely 4000 years** |

8 BC Augustus decrees empire-wide census [Syria, under Saturninus]


Luke 2
ROMAN EMPIRE
UNDER THE REIGN OF
AUGUSTUS CAESAR
25 B.C.
CALEDONIA
HIBERNIA
BRITANNIA
GERMANIA INFERIOR
GERMANIA MAGNA
BELGICA
GALLIA LUGDUNENSIS
SARMATIA
GERMANIA SUPERIOR
GALLIA AQUITANIA
GALLIA ALPINA
GALLIA CISALPINA
OBLIA
TYRAS
BOSPORUN KINGDOM
CHERSONESUS
GALLAECIA
GALLIA NARBONENSIS
COLCHIS
DALMATIA
ILLYRICUM
MOESIA
LUSITANIA
TARRACONENSIS
CORSICA
ITALIA
THRACIA
BITHYNIA
PONTUS
ARMENIA
PARTHIAN EMPIRE
SARDINIA
MACEDONIA
BAETICA
BALEARES
CAPPADOCIA
EPIRUS
ASIA
GALATIA
OSRHOENE
ASSYRIA
SICILIA
ACHAEA
MAURETANIA
LYCIA
CILICIA
SYRIA
MESOPOTAMIA
NUMIDIA
CRETA
CYPRUS
IUDEA
ARABIA MAGNA
CYRENAICA
ARABIA PETRAEA
CLIENT STATES OF ROME
AEGYPTUS

Luk 2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed

Tishri 10, 6BC [September 23]

**Zacharias' Vision & Conception of John**

Luk 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *[was]* of the daughters of Aaron, and her name *[was]* Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were *[now]* well stricken in years. 8 And it came to pass, that while he executed the priest's office before God in the order of his course, 9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw *[him]*, he was troubled, and fear fell upon him. 13 But the angel said unto him,

Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. :20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Luk 1:21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

February, 5 BC

Luk 1:24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on *[me]*, to take away my reproach among men.

March 25, 5BC

**Annunciation & Conception of Christ Jesus**

| | |
|---|---|
| | Mat 1:18 Now the birth of Jesus Christ was on this wise: |
| Luk 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, :27 To a virgin **espoused to a man whose name was Joseph**, of the house of David; and the virgin's name *[was]* Mary. | When as his mother Mary was **espoused to Joseph**, |
| 28 And the angel came in unto her, and said, Hail, *[thou that art]* highly favoured, the Lord *[is]* with thee: blessed *[art]* thou among women.<br>29 And when she saw *[him]*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her,<br>Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.<br>34 Then said Mary unto the angel, How shall this be, seeing I know not a man?<br>35 And the angel answered and said unto her,<br>The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. | |
| 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel | before they came together, she was |

|  |  |
|---|---|
| departed from her. | found with child of the Holy Ghost. |

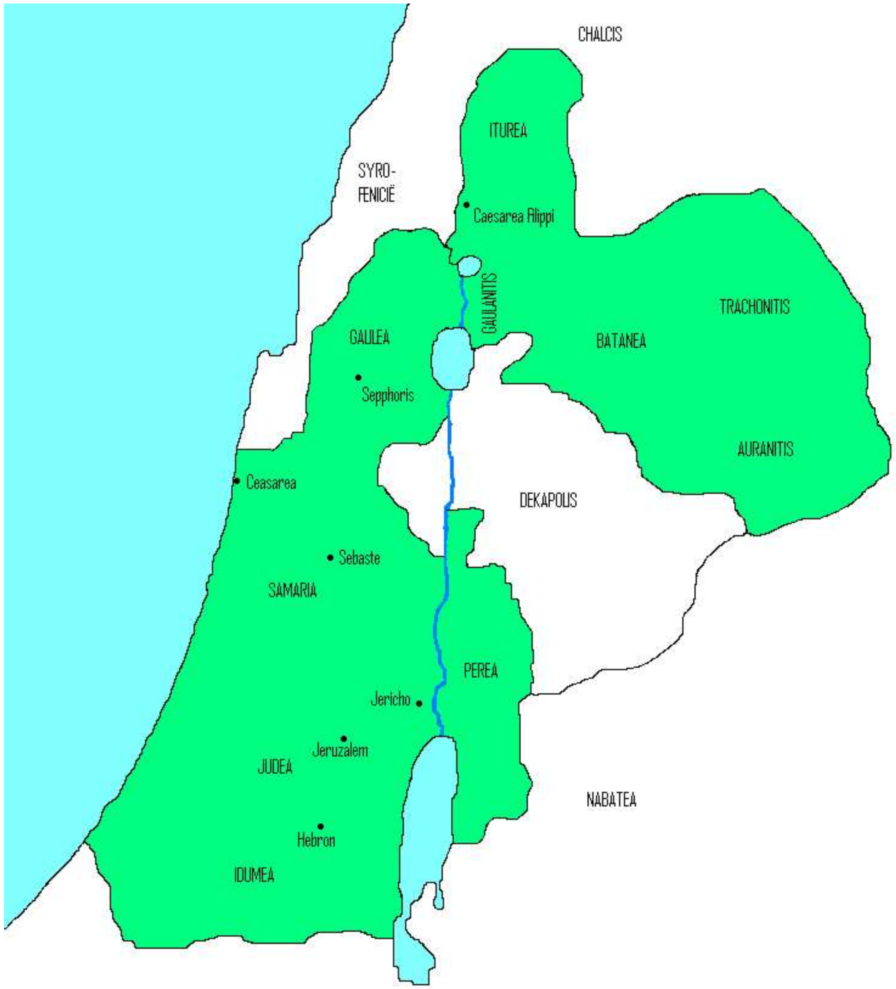
**Mary visits Elisabeth**

Luk 1:39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 And entered into the house of Zacharias, and saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 And she spake out with a loud voice, and said,

> Blessed *[art]* thou among women, and blessed *[is]* the fruit of thy womb. 43 And whence *[is]* this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. :45 And blessed *[is]* she that believed: for there shall be a performance of those things which were told her from the Lord.

Luk 1:46 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy *[is]* his name. 50 And his mercy *[is]* on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from *[their]* seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of *[his]* mercy; 55 As he spake to our fathers, to Abraham, and to his seed for ever.

Luk 1:56 And Mary abode with her about three months, and returned to her own house.


CHALCIS
ITUREA
SYRO-
FENICIË
Caesarea Filippi
GAULANITIS
TRACHONITIS
GALILEA
BATANEA
Sepphoris
AURANITIS
Ceasarea
DEKAPOLIS
Sebaste
SAMARIA
PEREA
Jericho
Jeruzalem
JUDEA
NABATEA
Hebron
IDUMEA

# Kingdom of Herod the Great

June 24, BC

**Nativity of John**

Luk 1:57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. :58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 1:59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not *[so]*; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue *[loosed]*, and he spake, and praised God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. 66 And all they that heard *[them]* laid *[them]* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

Luk 1:67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

> Luk 1:68 Blessed *[be]* the Lord God of Israel; for he hath visited and redeemed his people, 69 And hath raised up an horn of salvation for us in the house of his servant David; 70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy *[promised]* to our fathers, and to remember his holy covenant; 73 The oath which he sware to our father Abraham, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins, 78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 To give light to them that sit in darkness and *[in]* the shadow of death, to guide our feet into the way of peace.

Mat 1:18 ... Mary was espoused to Joseph; before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just *[man]*, and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying,

> Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

> 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not

December 25, 5BC [Kislev 25]

**Nativity of Christ Jesus**

Luke 2:2 (*[And]* this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) Luk 2:5 To be taxed with Mary his espoused wife, being great with child. 6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And **she brought forth her firstborn son**, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. :9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. Luk 2:10 And the angel said unto them,

> Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this *[shall be]* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Luk 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

> 14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen *[it]*, they made known abroad the saying

And knew her not till **she had brought forth her firstborn son:** ...

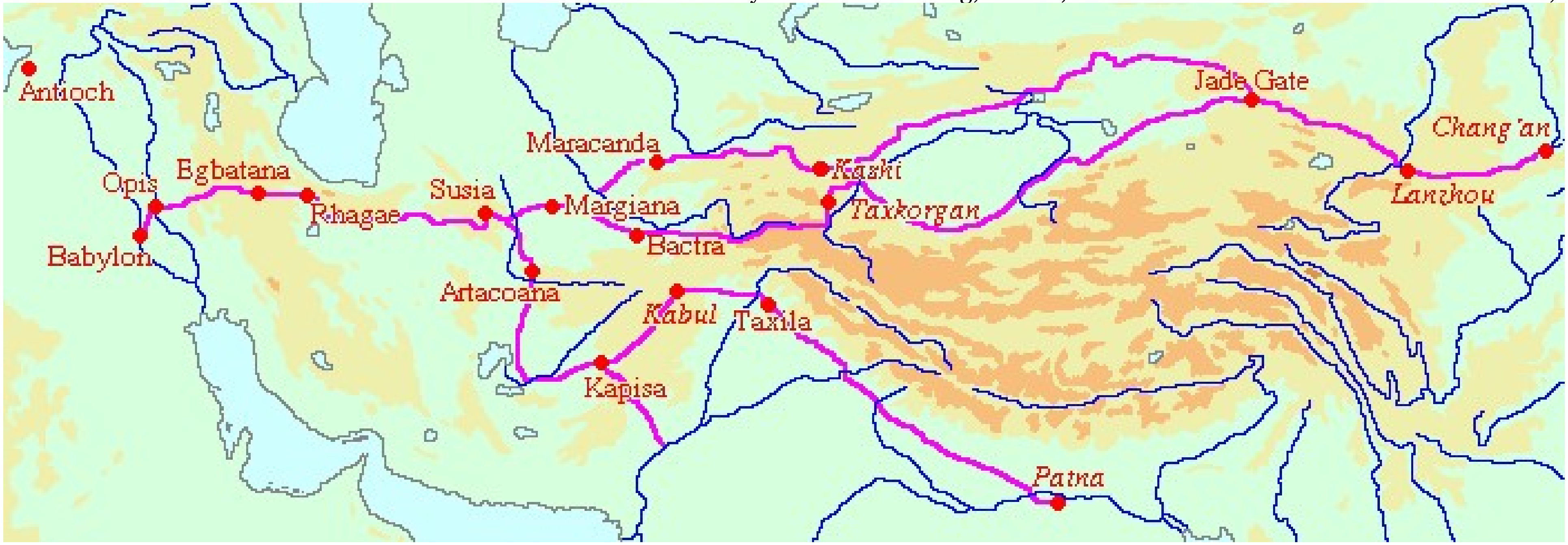
| | |
|---|---|
| which was told them concerning this child. 18 And all they that heard *[it]* wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered *[them]* in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. | |

January 1, 4BC
**Circumcision of Christ Jesus**

| | |
|---|---|
| Luk 2:21 And when eight days were accomplished for the circumcising of the child, **his name was called JESUS**, which was so named of the angel before he was conceived in the womb. | Mat 1:25 . . . and he **called his name JESUS.** |

2 BC Magi [1/8/2BC]; Massacre of the Innocents[1]/Flight to Egypt

Mat 2:1 Now when Jesus was born in Bethlehem of Judea in *the* days of Herod the king, behold, wise men came from *the* east to Jerusalem,



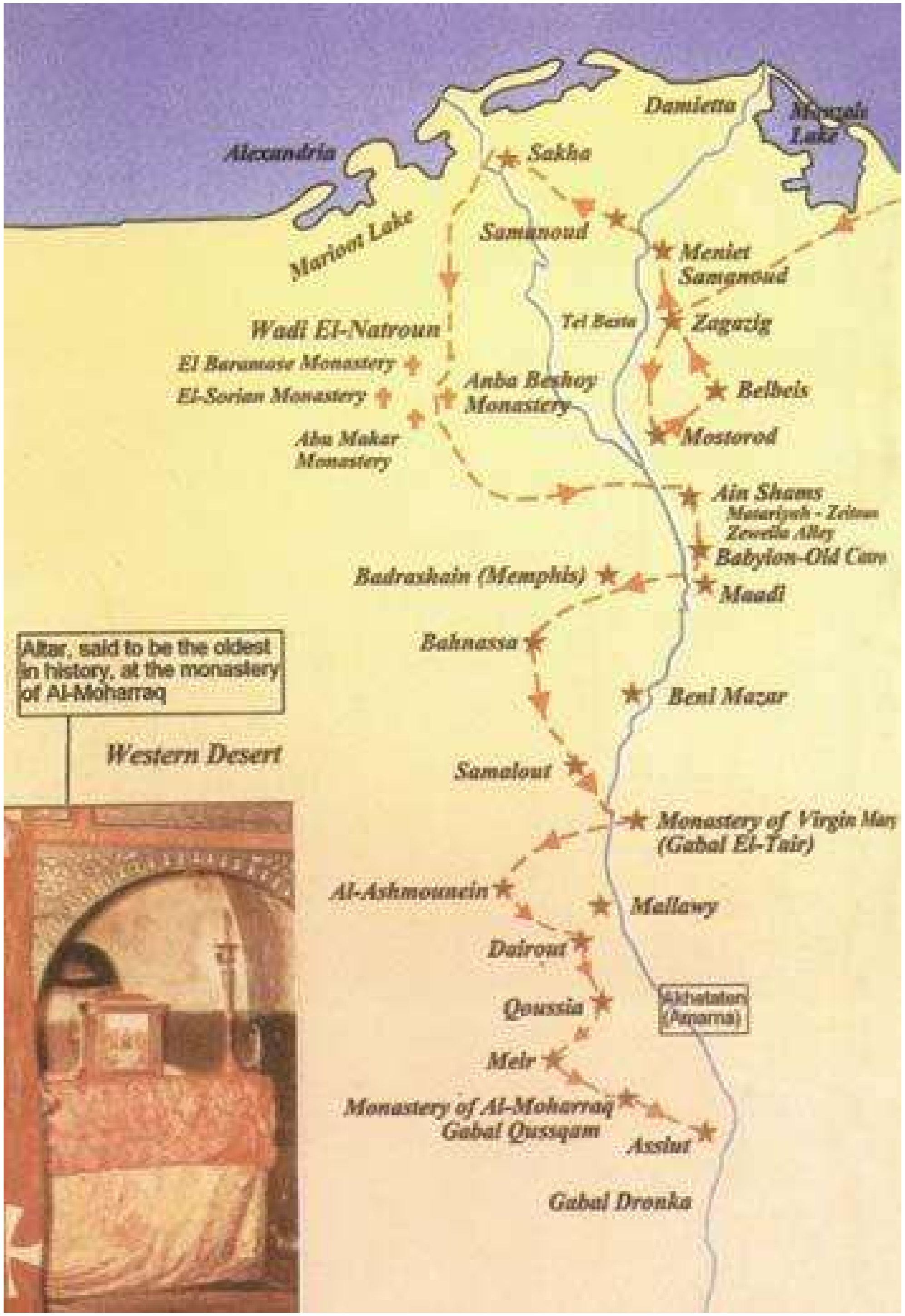
Matt 2:2 saying, Where is He *who is* born king of the Jews? For we have seen His star in the east and have come to worship Him. 3 But when Herod the king heard these *things*, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said to him, In Bethlehem of Judea. For so it is written by the prophet, 6 "And you, Bethlehem, *in* the land of Judah, are not the least among the governors of Judah. For out of you shall come a Governor who shall rule My people Israel." 7 Then Herod, when he had secretly called the wise men, inquired of them exactly what time the star appeared.

---

[1] Prudentius mentions the Innocents in his hymn on the Epiphany. Leo in his homilies on the Epiphany speaks of the Innocents. Fulgentius of Ruspe (6th century) gives a homily *De Epiphania, deque Innocentum nece et muneribus magorum* ("On Epiphany, and on the murder of the Innocents and the gifts of the Magi")

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child. And when you have found *him*, bring me word again so that I may come and worship him also.
9 When they had heard the king, they departed. And lo, the star which they saw in the east went before them until it came and stood over where the child was. 10 And seeing the star, they rejoiced *with* exceedingly great joy. 11 And coming into the house, they saw the child with Mary His mother. And they fell down and worshiped Him. And opening their treasures, they presented gifts to Him, gold and frankincense and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Mat 2:13 And when they had departed, behold, the angel of *the* Lord appeared to Joseph in a dream, saying, Arise and take the young child and His mother and flee into Egypt. And be there until I bring you word, for Herod is about to seek the child to destroy Him. 14 And he arose and took the young child and his mother by night and departed into Egypt. 15 And he was there until the death of Herod; so that it might be fulfilled which was spoken by the LORD through the prophet, "Out of Egypt I have called My Son."


Alexandria
Sakha
Damietta
Menzala Lake
Marioot Lake
Samanoud
Meniet Samanoud
Tel Basta
Zagazig
Wadi El-Natroun
El Baramose Monastery
El-Sorian Monastery
Anba Beshoy Monastery
Abu Makar Monastery
Belbeis
Mostorod
Ain Shams
Matariyah - Zeitoun
Zewella Alley
Babylon-Old Cairo
Badrashain (Memphis)
Maadi
Bahnassa
Beni Mazar
Western Desert
Samalout
Monastery of Virgin Mary (Gabal El-Tair)
Al-Ashmounein
Mallawy
Dairout
Akhetaten (Amarna)
Qoussia
Meir
Monastery of Al-Moharraq Gabal Qussqam
Assiut
Gabal Dronka

Altar, said to be the oldest in history, at the monastery of Al-Moharraq

Mat 2:16 Then Herod, when he saw that he was mocked by the wise men, was greatly enraged. And he sent and killed all the boys in Bethlehem, and in all its districts, from two years old and under, according to the time which he had carefully inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, Mat 2:18 "A voice was heard in Ramah, wailing and weeping and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are *not*."

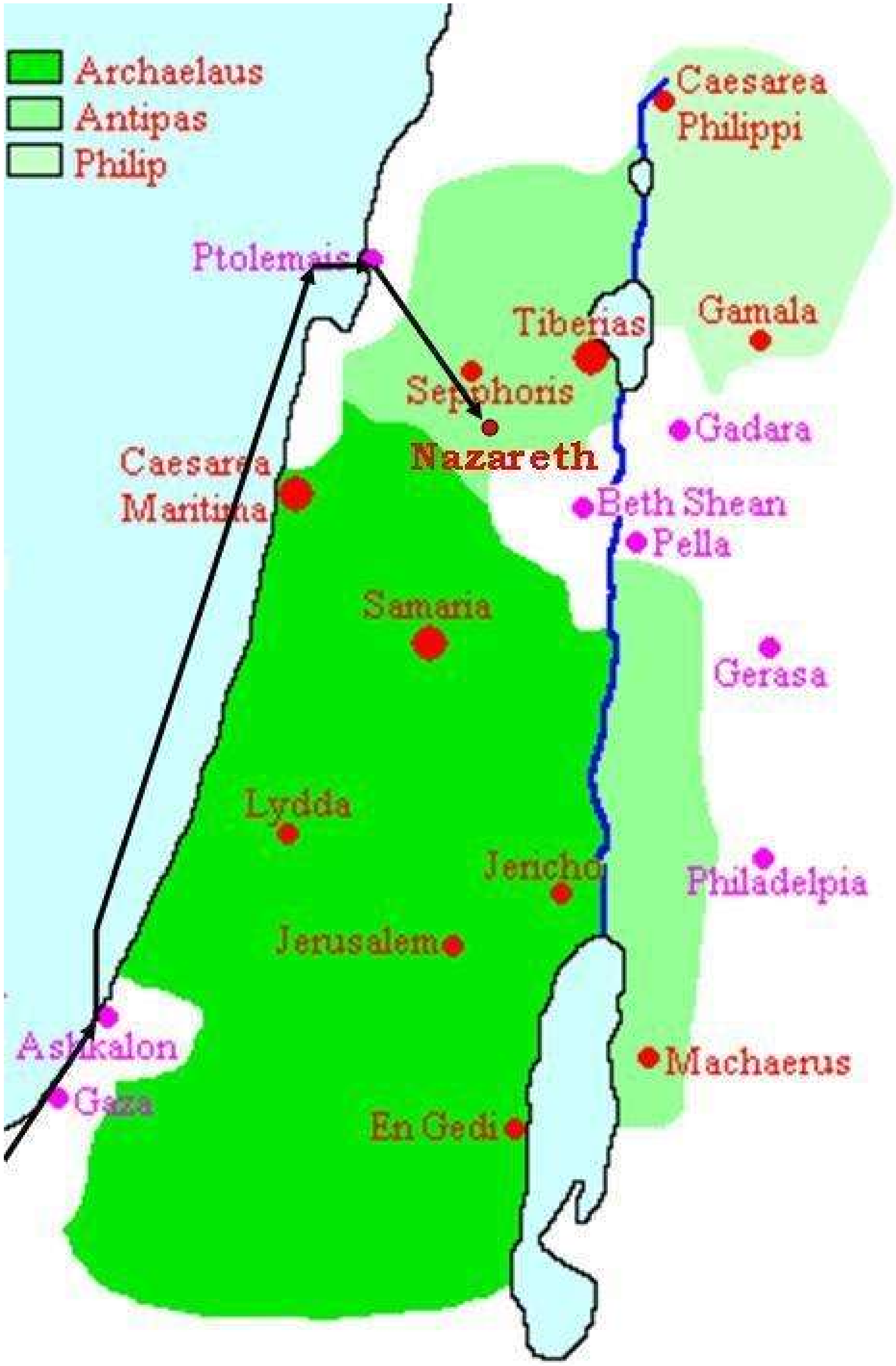
1 BC Shebat 2 [Jan 28[2]]: Herod dies[3]

Mat 2:19 But Herod having expired, behold, an angel of *the* Lord appeared in a dream to Joseph in Egypt, 20 saying, Arise, and take the child and His mother. And go into *the* land of Israel. For the ones who sought the child's life are dead. 21 And he arose and took the child and His mother and came into *the* land of Israel. 2 But when he heard that Archelaus reigned in Judea in his father Herod's place, he was afraid to go there. And being warned by God in a dream, he turned aside into the parts of Galilee. 23 And he came and lived in a city called Nazareth, so that it might be fulfilled which was spoken by the prophets, "He shall be called a ***Nazoraean***."

---

[2] M. Moise Schwab, who studied *Megillath Taanith*, felt that it was really the second of the days, *Schebat* 2 (January 28th) that was the actual day commemorating Herod's death.[S. Burnaby, *The Jewish Calendar,* 261.]

[3] The Date of Herod's Death: The Errors Corrected Murrell Selden writes: "There has been considerable confusion among scholars as to the date of the death of Herod the Great. However, this writer believes the matter to be simple. This writer tries to find the date, assuming the traditional date of Shebat 2 for his death. The chief problem has been in finding the correct year. This writer uses the reference information from Antiquities of the Jews by Josephus ... My anchor for dating the regnal years for Herod the Great is a well known date, the battle for the Roman Empire at Actium .... Based upon the writings of Josephus (which appear to be mostly accurate), the anchor date of the war between Antony and Octavius Caesar, and calculations of relevant lunar events, it appears that Herod the Great died on January 26 (Shebat 2) in 1 B.C.E."


Archaelaus
Antipas
Philip
Caesarea Philippi
Ptolemais
Tiberias
Gamala
Sepphoris
Nazareth
Gadara
Caesarea Maritima
Beth Shean
Pella
Samaria
Gerasa
Lydda
Jericho
Philadelpia
Jerusalem
Ashkalon
Gaza
Machaerus
En Gedi

**John Baptist begins ministry**, Fall 26 AD[4] [Sabbatical Year starts on *Y.K.*]

| | | | |
|---|---|---|---|
| **Mar 1:1** The beginning of the gospel of Jesus Christ, the Son of God; | | | |
| | **Luk 3:1** Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,<br>Luk 3:2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. | **Mat 3:1** In those days came John the Baptist, preaching in the wilderness of Judaea, | Joh 1:6 There was a man sent from God, whose name *[was]* John. 7 The same came for a witness, to bear witness of the Light, that all *[men]* through him might believe. 8 He was not that Light, but *[was sent]* to bear witness of that Light. … |
| Mar 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. :4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. | Luk 3:4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; 6 And all flesh shall see the salvation of God. | Mat 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. | 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. |
| Mar 1:5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. | Luk 3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; | Mat 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.… 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins. | |
| Mar 1:6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; | | 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. | Joh 1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?<br>Joh 1:20 And he confessed, and denied not; but confessed, I am not the Christ. |
| Mar 1:7 And preached, saying, There cometh one mightier than I after | Luk 3:7 Then said he to the multitude that came forth to be baptized of him, O | | |

---

[4] Luke's perspective on the "reign" of Annas indicates that he would view the reign of Tiberius from his co-regency with Augustus as functionally reigning. Thus, the "reign" of Tiberius through co-regency with Augustus would have started in A.D. 11, making his year 15 to be A.D. 26; the testimony of Tertullian (*Against Marcion* I.xv), that "the Lord has been revealed since *the twelfth year* of Tiberius Caesar" refers to Jesus' baptism and the beginning of his public ministry, counting from the death of Augustus, rather than co-regency

| | | | |
|---|---|---|---|
| me, the latchet of whose shoes I am not worthy to stoop down and unloose. Mar 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. | generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.<br>Luk 3:9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.<br>Luk 3:10 And the people asked him, saying, What shall we do then?<br>Luk 3:11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.<br>Luk 3:12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?<br>Luk 3:13 And he said unto them, Exact no more than that which is appointed you.<br>Luk 3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.<br>Luk 3:15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;<br>Luk 3:16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:<br>Luk 3:17 Whose fan *is* in his hand, and | Mat 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?<br>Mat 3:8 Bring forth therefore fruits meet for repentance:<br>Mat 3:9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.<br>Mat 3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.<br>Mat 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:<br>Mat 3:12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. | Joh 1:21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.<br>Joh 1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?<br>Joh 1:23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.<br>Joh 1:24 And they which were sent were of the Pharisees.<br>Joh 1:25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?<br>Joh 1:26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;<br>Joh 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.<br>Joh 1:28 These things were done in Bethabara beyond Jordan, where John was baptizing. |

| | | | |
|---|---|---|---|
| | he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.<br>Luk 3:18 And many other things in his exhortation preached he unto the people. | | |

**Jesus baptized**, Jan 6,[5] 27 AD

| | | |
|---|---|---|
| Mar 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 And there came a voice from heaven, *saying,* Thou art my beloved Son, in whom I am well pleased. | Luk 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* [in-law] of Heli, | Mat 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. |

The Temptation

| | | | |
|---|---|---|---|
| Mar 1:12 And immediately the Spirit driveth him into the wilderness.<br>Mar 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. | **Luk 4:1** And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,<br>Luk 4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.<br>Luk 4:3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.<br>Luk 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.<br>Luk 4:5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.<br>Luk 4:6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.<br>Luk 4:7 If thou therefore wilt worship me, all shall be thine.<br>Luk 4:8 And Jesus answered and said unto him, Get thee | **Mat 4:1** Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.<br>Mat 4:2 And when he had fasted forty days and forty nights, he was afterward an hungred.<br>Mat 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.<br>Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.<br>Mat 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,<br>Mat 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. | |

---

[5] Christ was baptized on the 6th day of January, the same day of the month on which he had been adored by the Magi thirty years before. Whence the Church commemorates the event on that day. The Ethiopians on the 6th of January, in memory of Christ's Baptism, not only sprinkle themselves with water, but immerse themselves in it. The faithful in Greece also were accustomed, about midnight before the 6th of January, to draw water from the nearest river or fountain, which, by the gift of God, remained sweet for many years, as S. Chrysostom expressly testifies (*Hom. de Baptism. Christiano*, tom. 5, *Opp. Græc.*). S. Epiphanius (*Hæres.* 51) adds, that on that day the Nile was turned into wine. "About the 11th day of the month Tybus (our 6th of January) Christ's first miracle was wrought in Cana of Galilee, when water was made wine.

| | | | |
|---|---|---|---|
| | behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.<br>Luk 4:9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:<br>Luk 4:10 For it is written, He shall give his angels charge over thee, to keep thee:<br>Luk 4:11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.<br>Luk 4:12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.<br>Luk 4:13 And when the devil had ended all the temptation, he departed from him for a season. | Mat 4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.<br>Mat 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;<br>Mat 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.<br>Mat 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.<br>Mat 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him. | |

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Joh 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

Joh 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Joh 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Joh 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Joh 1:34 And I saw, and bare record that this is the Son of God.

Joh 1:35 Again the next day after John stood, and two of his disciples;

Joh 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Joh 1:37 And the two disciples heard him speak, and they followed Jesus.

Joh 1:38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

Joh 1:39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

Joh 1:40 One of the two which heard John *speak,* and followed him, was Andrew, Simon Peter's brother.

Joh 1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

Joh 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

Joh 1:43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Joh 1:44 Now Philip was of Bethsaida, the city of Andrew and Peter.

Joh 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Joh 1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Joh 1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Joh 1:48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Joh 1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Joh 1:50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

Joh 1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

**Joh 2:1** And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

Joh 2:2 And both Jesus was called, and his disciples, to the marriage.

Joh 2:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Joh 2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Joh 2:5 His mother saith unto the servants, Whatsoever he saith unto you, do *it.*

Joh 2:6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Joh 2:7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

Joh 2:8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it.*

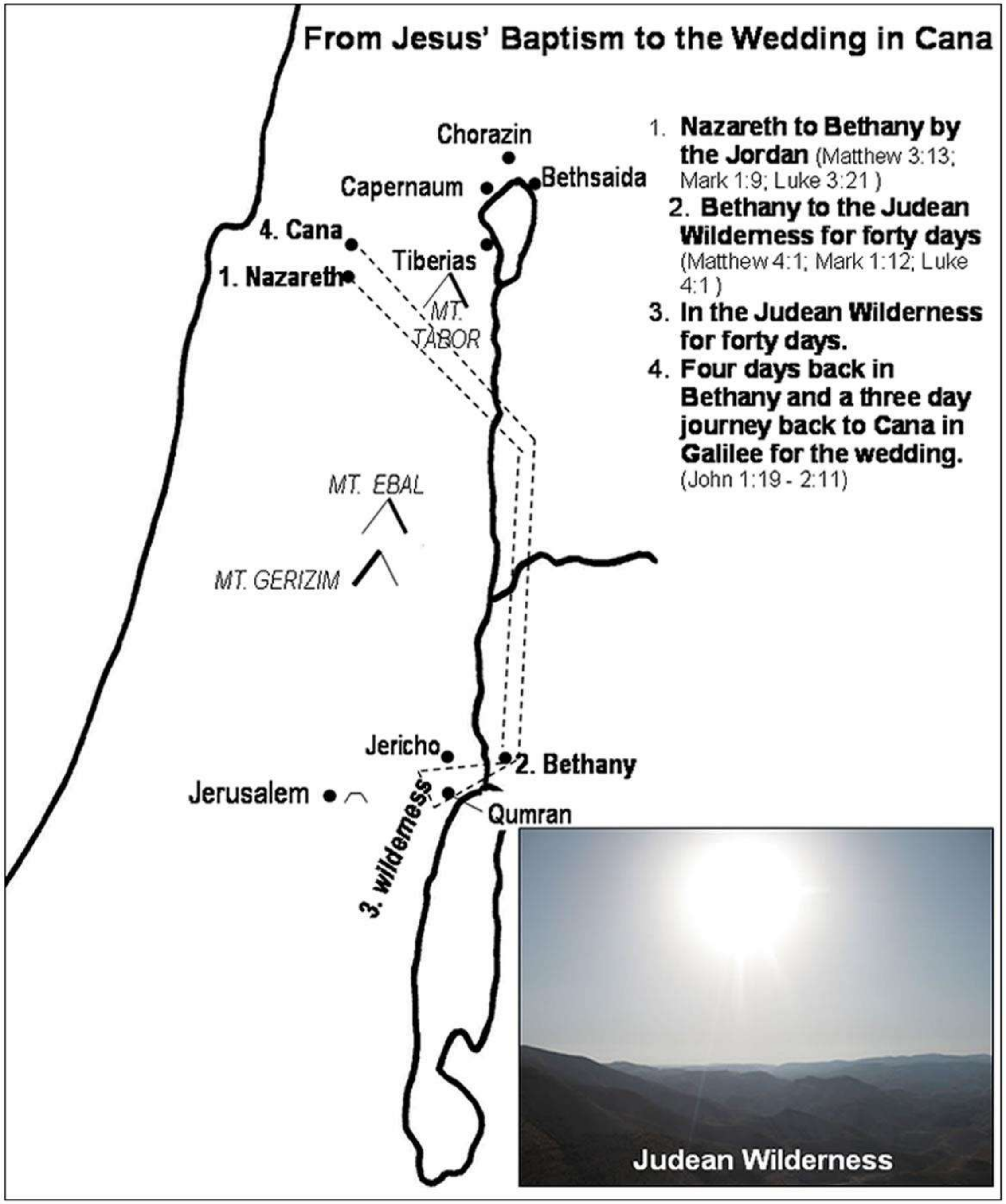
Joh 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

Joh 2:10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

Joh 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Joh 2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

**Jesus' 1st trip to Jerusalem – Temple cleansing [1st]** Passover 27 AD [[Talmudic references to Temple disturbances]]


From Jesus' Baptism to the Wedding in Cana
Chorazin
Capernaum
Bethsaida
4. Cana
Tiberias
1. Nazareth
MT. TABOR
MT. EBAL
MT. GERIZIM
Jericho
2. Bethany
Jerusalem
Qumran
3. wilderness
1. Nazareth to Bethany by the Jordan (Matthew 3:13; Mark 1:9; Luke 3:21 )
2. Bethany to the Judean Wilderness for forty days (Matthew 4:1; Mark 1:12; Luke 4:1 )
3. In the Judean Wilderness for forty days.
4. Four days back in Bethany and a three day journey back to Cana in Galilee for the wedding. (John 1:19 - 2:11)
Judean Wilderness

0

**Joh 3:1** There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

Joh 2:13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

Joh 2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

Joh 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

Joh 2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Joh 2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Joh 2:18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

Joh 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Joh 2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Joh 2:21 But he spake of the temple of his body.

Joh 2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Joh 2:23 Now when he was in Jerusalem at the passover, in the feast *day,* many believed in his name, when they saw the miracles which he did.

Joh 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Joh 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Joh 3:7 Marvel not that I said unto thee, Ye must be born again.

Joh 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Joh 3:9 Nicodemus answered and said unto him, How can these things be?

Joh 3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Joh 3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

Joh 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Joh 3:22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

Joh 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

Joh 3:24 For John was not yet cast into prison.

Joh 3:25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

Joh 3:26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

Joh 3:27 John answered and said, A man can receive nothing, except it be given him from heaven.

Joh 2:24 But Jesus did not commit himself unto them, because he knew all *men,*

Joh 2:25 And needed not that any should testify of man: for he knew what was in man.

{Pentecost?}

**Joh 4:1** When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

Joh 4:2 (Though Jesus himself baptized not, but his disciples,)

Joh 4:3 He left Judaea, and departed again into Galilee.

Joh 4:4 And he must needs go through Samaria.

Joh 4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Joh 4:6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

Joh 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

Joh 4:8 (For his disciples were gone away unto the city to buy meat.)

Joh 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Joh 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give

Joh 3:28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
Joh 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
Joh 3:30 He must increase, but I *must* decrease.
Joh 3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.
Joh 3:32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.
Joh 3:33 He that hath received his testimony hath set to his seal that God is true.
Joh 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*
Joh 3:35 The Father loveth the Son, and hath given all things into his hand.
Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

me to drink; thou wouldest have asked of him, and he would have given thee living water.
Joh 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
Joh 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
Joh 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
Joh 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
Joh 4:16 Jesus saith unto her, Go, call thy husband, and come hither.
Joh 4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
Joh 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.
Joh 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.
Joh 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
Joh 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain,

nor yet at Jerusalem, worship the Father.

Joh 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Joh 4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Joh 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Joh 4:26 Jesus saith unto her, I that speak unto thee am *he.*

Joh 4:27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

Joh 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,

Joh 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

Joh 4:30 Then they went out of the city, and came unto him.

Joh 4:31 In the mean while his disciples prayed him, saying, Master, eat.

Joh 4:32 But he said unto them, I have meat to eat that ye know not of.

Joh 4:33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

Joh 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Joh 4:35 Say not ye, There are yet four

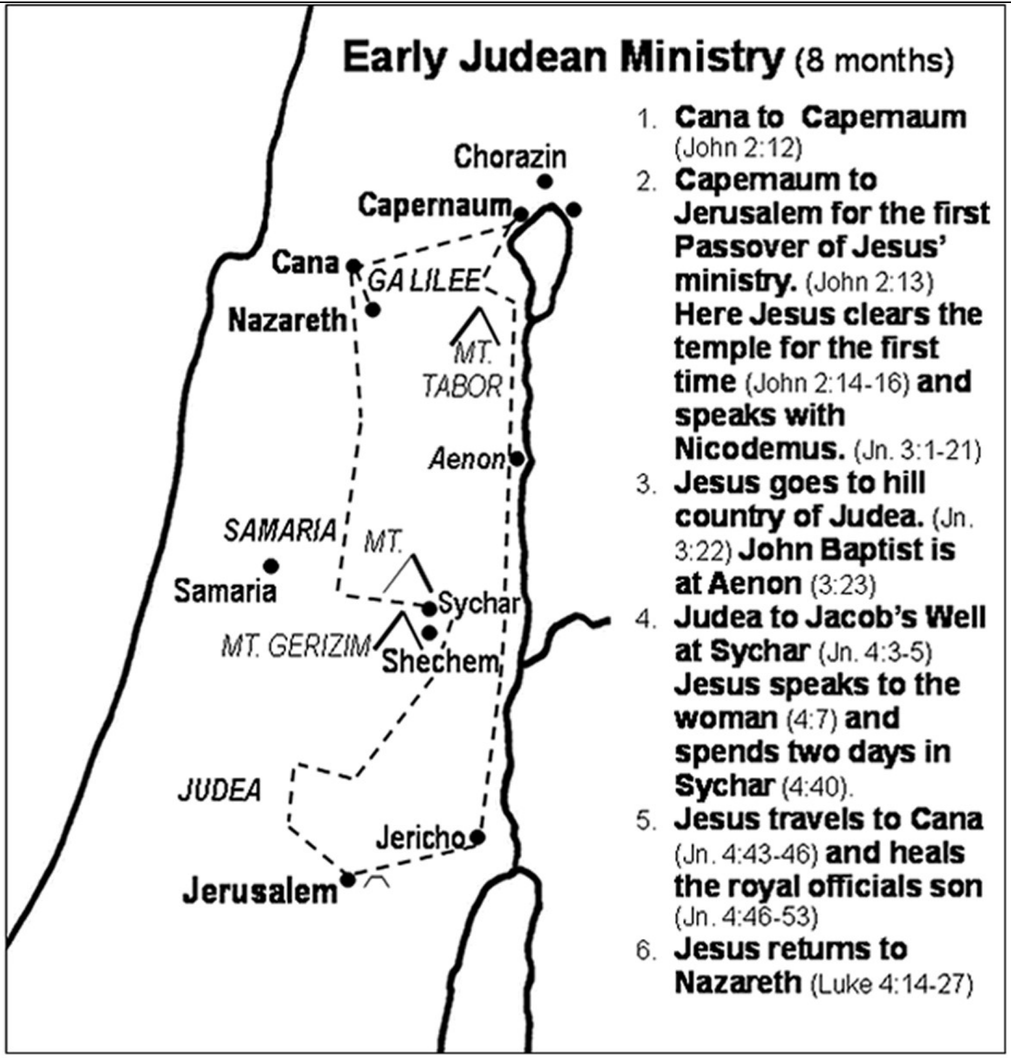
| | |
|---|---|
| | months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.<br>Sabbatical year ends - Sabbatical year ends<br>Joh 4:36  And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.<br>Joh 4:37  And herein is that saying true, One soweth, and another reapeth.<br>Joh 4:38  I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.<br>Joh 4:39  And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.<br>Joh 4:40  So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.<br>Joh 4:41  And many more believed because of his own word;<br>Joh 4:42  And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world. |

**John Imprisoned**

| | | | |
|---|---|---|---|
| Mar 1:14  **Now after that John was put in prison**, Jesus **came into Galilee**, preaching the gospel of the kingdom of God, | | Mat 4:12  Now when Jesus had heard that **John was cast into prison**, he **departed into Galilee**;<br>Mat 4:13  And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:<br>Mat 4:14  That it might be fulfilled which was spoken by Esaias the prophet, saying,<br>Mat 4:15  The land of Zabulon, and the land of Nephthalim, *by* the way of | |

| | | |
|---|---|---|
| Mar 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. | | the sea, beyond Jordan, Galilee of the Gentiles;<br>Mat 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.<br>Mat 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. |

**Galilee Ministry** - Jesus Christ affirms Jubilee Year - [Rosh Ha'Shanah-Y.K, AD 27]



**Early Judean Ministry** (8 months)

1. **Cana to Capernaum** (John 2:12)
2. **Capernaum to Jerusalem for the first Passover of Jesus' ministry.** (John 2:13) **Here Jesus clears the temple for the first time** (John 2:14-16) **and speaks with Nicodemus.** (Jn. 3:1-21)
3. **Jesus goes to hill country of Judea.** (Jn. 3:22) **John Baptist is at Aenon** (3:23)
4. **Judea to Jacob's Well at Sychar** (Jn. 4:3-5) **Jesus speaks to the woman** (4:7) **and spends two days in Sychar** (4:40).
5. **Jesus travels to Cana** (Jn. 4:43-46) **and heals the royal officials son** (Jn. 4:46-53)
6. **Jesus returns to Nazareth** (Luke 4:14-27)

Luk 4:30 **But he passing through the midst of them went his way,**
**Luk 4:31 And came down to Capernaum, a city of Galilee**, and taught them on the sabbath days.

Luk 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.
Luk 4:15 And he taught in their synagogues, being glorified of all.
Luk 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
Luk 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
Luk 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me

**He departed into Galilee....**
Mat 4:13 **....And leaving Nazareth, he came and dwelt in Capernaum**, which is upon the sea coast, in the borders of Zabulon and Nephthalim:
[[Mat 8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,
Mat 8:6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.
Mat 8:7 And Jesus saith unto him, I will come and heal him.
Mat 8:8 The centurion

Joh 4:46 **So Jesus came again into Cana of Galilee**, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
Joh 4:47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.
Joh 4:48 Then said Jesus unto him, Except ye see signs and

| | | | |
|---|---|---|---|
| | to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,<br>Luk 4:19 To preach the acceptable year of the Lord.<br>Luk 4:20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.<br>Luk 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.<br>Luk 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?<br>Luk 4:23 And he said unto them, Ye will surely say unto me this proverb, | answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.<br>Mat 8:9 For I am a man under authority, having soldiers under me: and I say to this *man,* Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it.*<br>Mat 8:10 When Jesus heard *it,* he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.<br>Mat 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and | wonders, ye will not believe.<br>Joh 4:49 The nobleman saith unto him, Sir, come down ere my child die.<br>Joh 4:50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.<br>Joh 4:51 And as he was now going down, his servants met him, and told *him,* saying, Thy son liveth.<br>Joh 4:52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.<br>Joh 4:53 So the |

| | | | |
|---|---|---|---|
| | Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.<br>Luk 4:24 And he said, Verily I say unto you, No prophet is accepted in his own country.<br>Luk 4:25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;<br>Luk 4:26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.<br>Luk 4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.<br>Luk 4:28 And all they in the synagogue, when they heard these things, were | Jacob, in the kingdom of heaven.<br>Mat 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.<br>Mat 8:13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour. ]] | father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.<br>Joh 4:54 This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee. |

| | | | |
|---|---|---|---|
| | filled with wrath,<br>Luk 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. | | |

**First Galilee Tour** Fall/Winter AD 27-28

## RE-CALLING

Mar 1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

Mar 1:17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

Mar 1:18 And straightway they forsook their nets, and followed him.

Mar 1:19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

Mar 1:20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Mar 1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

Mar 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

## RE-CALLING

Matt 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

Mat 4:19 And he saith unto them, Follow me, and I will make you fishers of men.

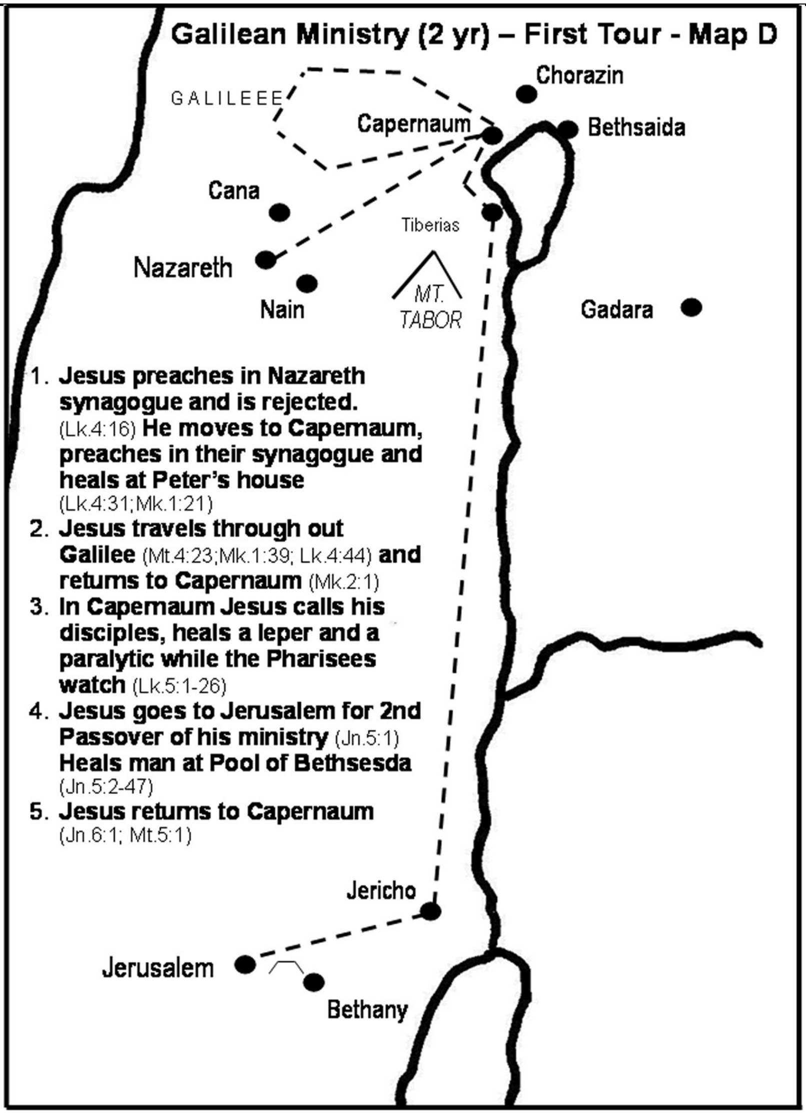
Mat 4:20 And they straightway left *their* nets, and followed him.

Mat 4:21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

Mat 4:22 And they immediately left the ship and their father, and followed him.

Mat 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Mat 4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with



**Galilean Ministry (2 yr) – First Tour - Map D**

1. **Jesus preaches in Nazareth synagogue and is rejected.** (Lk.4:16) **He moves to Capernaum, preaches in their synagogue and heals at Peter's house** (Lk.4:31;Mk.1:21)
2. **Jesus travels through out Galilee** (Mt.4:23;Mk.1:39; Lk.4:44) **and returns to Capernaum** (Mk.2:1)
3. **In Capernaum Jesus calls his disciples, heals a leper and a paralytic while the Pharisees watch** (Lk.5:1-26)
4. **Jesus goes to Jerusalem for 2nd Passover of his ministry** (Jn.5:1) **Heals man at Pool of Bethsesda** (Jn.5:2-47)
5. **Jesus returns to Capernaum** (Jn.6:1; Mt.5:1)

| | | | |
|---|---|---|---|
| Mar 1:23 And there was in their synagogue a man with an unclean spirit; and he cried out,<br>Mar 1:24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.<br>Mar 1:25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.<br>Mar 1:26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.<br>Mar 1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.<br>Mar 1:28 And immediately his fame spread abroad throughout all the region round about Galilee. | divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.<br>Mat 4:25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan. | Luk 4:31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.<br>Luk 4:32 And they were astonished at his doctrine: for his word was with power.<br>Luk 4:33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,<br>Luk 4:34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.<br>Luk 4:35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.<br>Luk 4:36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.<br>Luk 4:37 And the fame of him went out into every place of the country round about. | |
| Mar 1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James | [[Mat 8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.<br>Mat 8:15 And he touched | Luk 4:38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.<br>Luk 4:39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. | |

and John.
Mar 1:30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.
Mar 1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.
Mar 1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.
Mar 1:33 And all the city was gathered together at the door.
Mar 1:34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.
Mar 1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.
Mar 1:36 And Simon and they that were with him followed after him.
Mar 1:37 And when they had found him, they said unto him, All *men* seek for thee.
Mar 1:38 And he said unto them, Let us go into the next towns, that I may

her hand, and the fever left her: and she arose, and ministered unto them.
Mat 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:
Mat 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.
Mat 8:18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. ]]

Luk 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.
Luk 4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.
Luk 4:42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.
Luk 4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.
Luk 4:44 And he preached in the synagogues of Galilee.

REMINDING

**Luk 5:1** And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,
Luk 5:2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.
Luk 5:3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
Luk 5:4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.
Luk 5:5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.
Luk 5:6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.
Luk 5:7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
Luk 5:8 When Simon Peter saw *it,* he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.
Luk 5:9 For he was astonished, and all that were with him, at

| | | | |
|---|---|---|---|
| preach there also: for therefore came I forth.<br>Mar 1:39 And he preached in their synagogues throughout all Galilee, and cast out devils. | | the draught of the fishes which they had taken:<br>Luk 5:10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.<br>Luk 5:11 And when they had brought their ships to land, they forsook all, and followed him. | |

| | | |
|---|---|---|
| **Mat 5:1** And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:<br>Mat 5:2 And he opened his mouth, and taught them, saying,<br>Mat 5:3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.<br>Mat 5:4 Blessed *are* they that mourn: for they shall be comforted.<br>Mat 5:5 Blessed *are* the meek: for they shall inherit the earth.<br>Mat 5:6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.<br>Mat 5:7 Blessed *are* the merciful: for they shall obtain mercy.<br>Mat 5:8 Blessed *are* the pure in heart: for they shall see God.<br>Mat 5:9 Blessed *are* the peacemakers: for they shall be called the children of God.<br>Mat 5:10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.<br>Mat 5:11 Blessed are ye, when *men* shall revile you, and persecute *you,* and shall say all manner of evil against you falsely, for my sake.<br>Mat 5:12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.<br>Mat 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.<br>Mat 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid. | **Mat 6:1** Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.<br>Mat 6:2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.<br>Mat 6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth:<br>Mat 6:4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.<br>Mat 6:5 And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.<br>Mat 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.<br>Mat 6:7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.<br>Mat 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.<br>Mat 6:9 After this manner therefore pray ye: | **Mat 7:1** Judge not, that ye be not judged.<br>Mat 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.<br>Mat 7:3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?<br>Mat 7:4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?<br>Mat 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.<br>Mat 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.<br>Mat 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:<br>Mat 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.<br>Mat 7:9 Or what man is there of you, whom if his son ask bread, will he |

Mat 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Mat 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them,* the same shall be called great in the kingdom of heaven.

Mat 5:20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Mat 5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Mat 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Mat 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Mat 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Mat 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Mat 5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost

Our Father which art in heaven, Hallowed be thy name.

Mat 6:10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Mat 6:11 Give us this day our daily bread.

Mat 6:12 And forgive us our debts, as we forgive our debtors.

Mat 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Mat 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

Mat 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mat 6:16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

Mat 6:17 But thou, when thou fastest, anoint thine head, and wash thy face;

Mat 6:18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Mat 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Mat 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Mat 6:21 For where your treasure is, there will your heart be also.

Mat 6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Mat 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that

give him a stone?

Mat 7:10 Or if he ask a fish, will he give him a serpent?

Mat 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Mat 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Mat 7:13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

Mat 7:14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Mat 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Mat 7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Mat 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Mat 7:18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

Mat 7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Mat 7:20 Wherefore by their fruits ye shall know them.

Mat 7:21 Not every one that saith

farthing.

Mat 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

Mat 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Mat 5:29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

Mat 5:30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

Mat 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

Mat 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Mat 5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

Mat 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

Mat 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Mat 5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Mat 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Mat 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

Mat 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Mat 5:40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

Mat 5:41 And whosoever shall compel thee to go a mile, go with him twain.

Mat 5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

darkness!

Mat 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Mat 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Mat 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Mat 6:27 Which of you by taking thought can add one cubit unto his stature?

Mat 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Mat 6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Mat 6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

Mat 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

Mat 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

Mat 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Mat 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Mat 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Mat 7:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Mat 7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Mat 7:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Mat 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

Mat 7:29 For he taught them as *one* having authority, and not as the scribes.

| | | |
|---|---|---|
| Mat 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.<br>Mat 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;<br>Mat 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.<br>Mat 5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same?<br>Mat 5:47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?<br>Mat 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect. | | |

| | | | |
|---|---|---|---|
| **Mark 1:40** And there came a leper to him, beseeching him, and kneeling down said to him: If thou wilt, thou canst make me clean. **41** And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean. **42** And when he had spoken, immediately the leprosy departed from him, and he was made clean. **43** And he strictly charged him, and forthwith sent him away. **44** And he saith to him: See thou tell no one; but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them.<br>**45** But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places: | **Mat 8:1** When he was come down from the mountain, great multitudes followed him.<br>Mat 8:2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.<br>Mat 8:3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.<br>Mat 8:4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. | Luk 5:12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.<br>Luk 5:13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.<br>Luk 5:14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.<br>Luk 5:15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.<br>Luk 5:16 And he withdrew himself | |

|  |  |  |  |
|---|---|---|---|
| and they flocked to him from all sides |  | into the wilderness, and prayed. |  |

.

|  |  |  |  |
|---|---|---|---|
| **Mar 2:1** And again he entered into Capernaum after *some* days; and it was noised that he was in the house.<br>Mar 2:2 And straightway many were gathered together, insomuch that there was no room to receive *them,* no, not so much as about the door: and he preached the word unto them.<br>Mar 2:3 And they come unto him, bringing one sick of the palsy, which was borne of four.<br>Mar 2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.<br>Mar 2:5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.<br>Mar 2:6 But there were certain of the scribes sitting there, and reasoning in their hearts,<br>Mar 2:7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?<br>Mar 2:8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?<br>Mar 2:9 Whether is it easier to say to the sick of the palsy, *Thy* |  | **17** And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea and Jerusalem: and the power of the Lord was to heal them. **18** And behold, men brought in a bed a man, who had the palsy: and they sought means to bring him in, and to lay him before him. **19** And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus. **20** Whose faith when he saw, he said: Man, thy sins are forgiven thee. **21** And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? **22** And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts? **23** Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk? **24** But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say to thee, Arise, take up thy bed, and go into thy house. **25** And immediately rising up before them, he took up the bed on which he lay; and he went away to his own house, glorifying God. **26** And all were astonished; and they glorified God. And they were filled with fear, saying: We have seen wonderful things to day. |  |

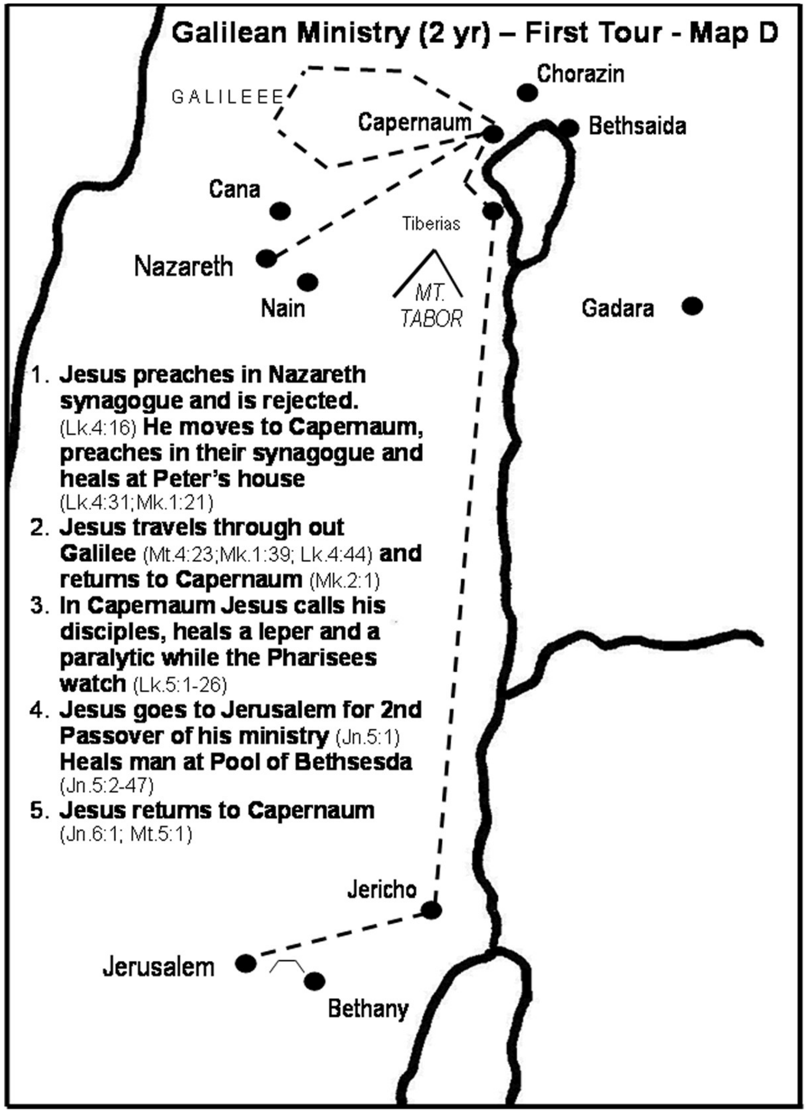
| | | | |
|---|---|---|---|
| sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?<br>Mar 2:10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)<br>Mar 2:11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.<br>Mar 2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. | | | |

|  |  |  |  |  |
|---|---|---|---|---|
|  | Purim? AD 28 | John 5:1[6] | Joh 5:16 And therefore did **the Judeans** persecute Jesus, and **sought to slay him**, because he had done these things on the sabbath day…. 5:18 Therefore **the Judeans sought the more to kill him**, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.<br>Mat 12:14 Then **the Pharisees** went out, and held a council against him, how they might destroy him.<br>Mar 3:6 And **the Pharisees** went forth, and straightway took counsel **with the Herodians** against him, how they might destroy him<br>Luk 6:11 And they [Scribes & Pharisees] were filled with madness; and communed one with another what they might do to Jesus. |  |

---

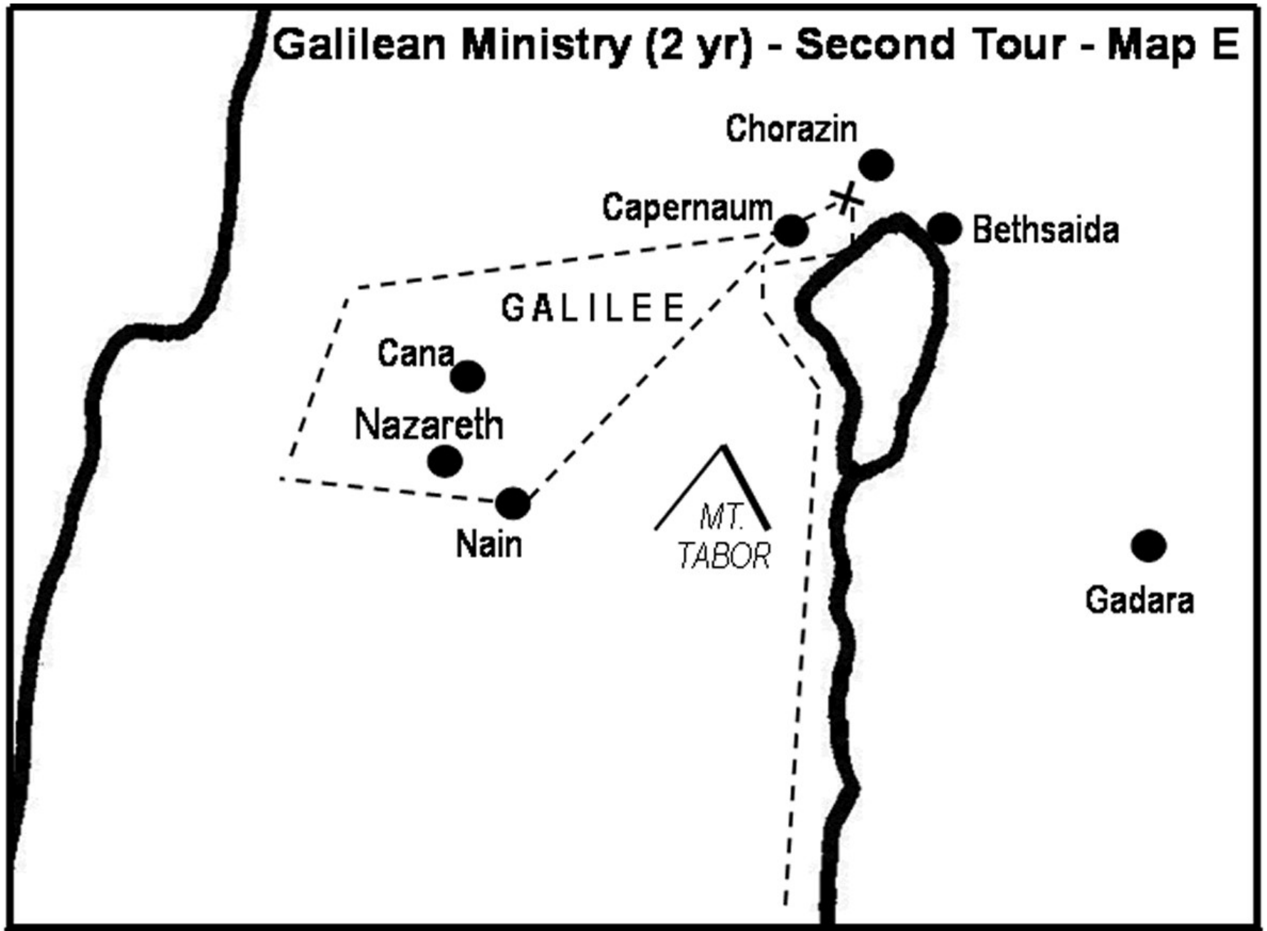
[6] Petavius supposes that the feast of **Purim**, or lots, is here meant. The feast of ***John*** 5 fell on a Sabbath (5:9). The only feast day to fall on a Sabbath between AD 25 and 35 **was Purim of 28. (**Faulstich, E. W. 1986 *Computer Calendar: IBM Software*. Spencer, IA: Chronology Books)**.**

# Galilean Ministry (2 yr) – First Tour - Map D


GALILEEE
Chorazin
Capernaum
Bethsaida
Cana
Tiberias
Nazareth
Nain
MT. TABOR
Gadara
Jericho
Jerusalem
Bethany

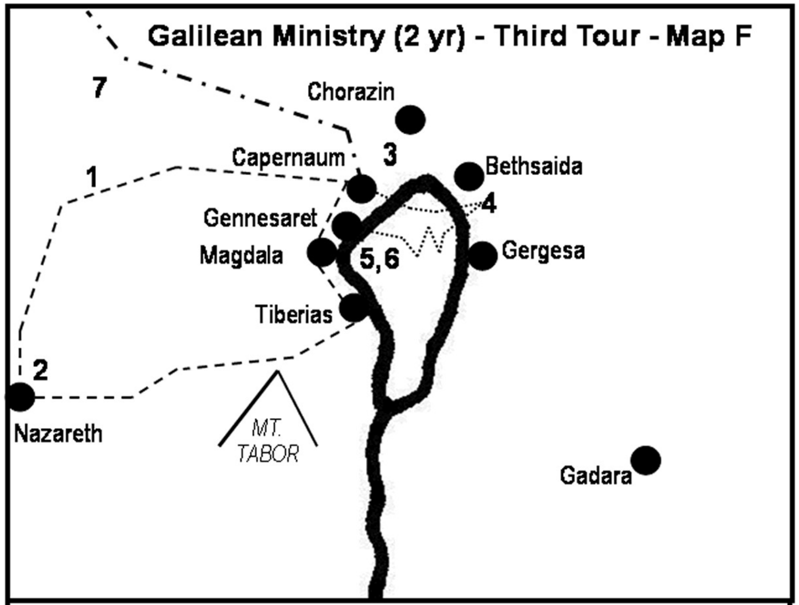
1. **Jesus preaches in Nazareth synagogue and is rejected.** (Lk.4:16) **He moves to Capernaum, preaches in their synagogue and heals at Peter's house** (Lk.4:31;Mk.1:21)
2. **Jesus travels through out Galilee** (Mt.4:23;Mk.1:39; Lk.4:44) **and returns to Capernaum** (Mk.2:1)
3. **In Capernaum Jesus calls his disciples, heals a leper and a paralytic while the Pharisees watch** (Lk.5:1-26)
4. **Jesus goes to Jerusalem for 2nd Passover of his ministry** (Jn.5:1) **Heals man at Pool of Bethsesda** (Jn.5:2-47)
5. **Jesus returns to Capernaum** (Jn.6:1; Mt.5:1)

## Galilean Ministry (2 yr) - Second Tour - Map E


Chorazin
Capernaum
Bethsaida
GALILEE
Cana
Nazareth
Nain
MT. TABOR
Gadara

1. **Jesus returns to Galilee from the 2nd Passover.** (Lk.5:1) **He preaches from Peter's boat** (Lk.5:2), **visits some villages and teaches the Sermon on the Mount** (**X**).
2. **Jesus enters Capernaum** (Lk.7:1) **and heals the Centurion's servant** (Lk.7:2)
3. **Jesus continued to move through Galilee and raises the widows son from the dead in Nain** (Lk.7:11)
4. **Jesus returns to Capernaum. Here he meets with disciples of John the Baptist** (Mt.9:14; Lk.7:18), **instructs his own disciples, eats with the Pharisees** (Lk.7:36) **and heals Jarius' daughter** (Mt.9:18; Mk.5:22; Lk.8:41). **He then sends out his disciples** (Mt.10). **Jesus is ready to begin his third tour of Galilee** (Mt.11:1; Lk.8:1).

|  |  |  |  |  |
|---|---|---|---|---|
| Conspiracy “hatched” |  | Matt 12:14 |  |  |

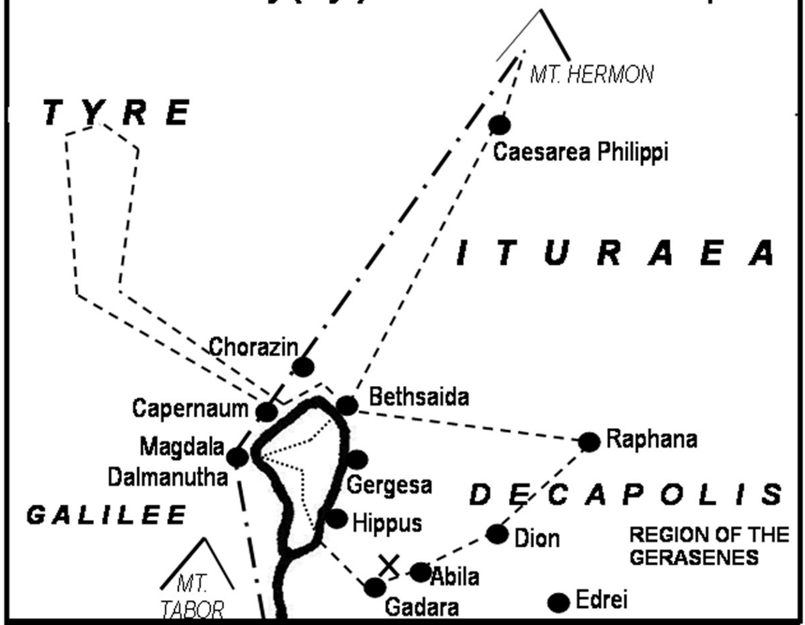


**Galilean Ministry (2 yr) - Third Tour - Map F**

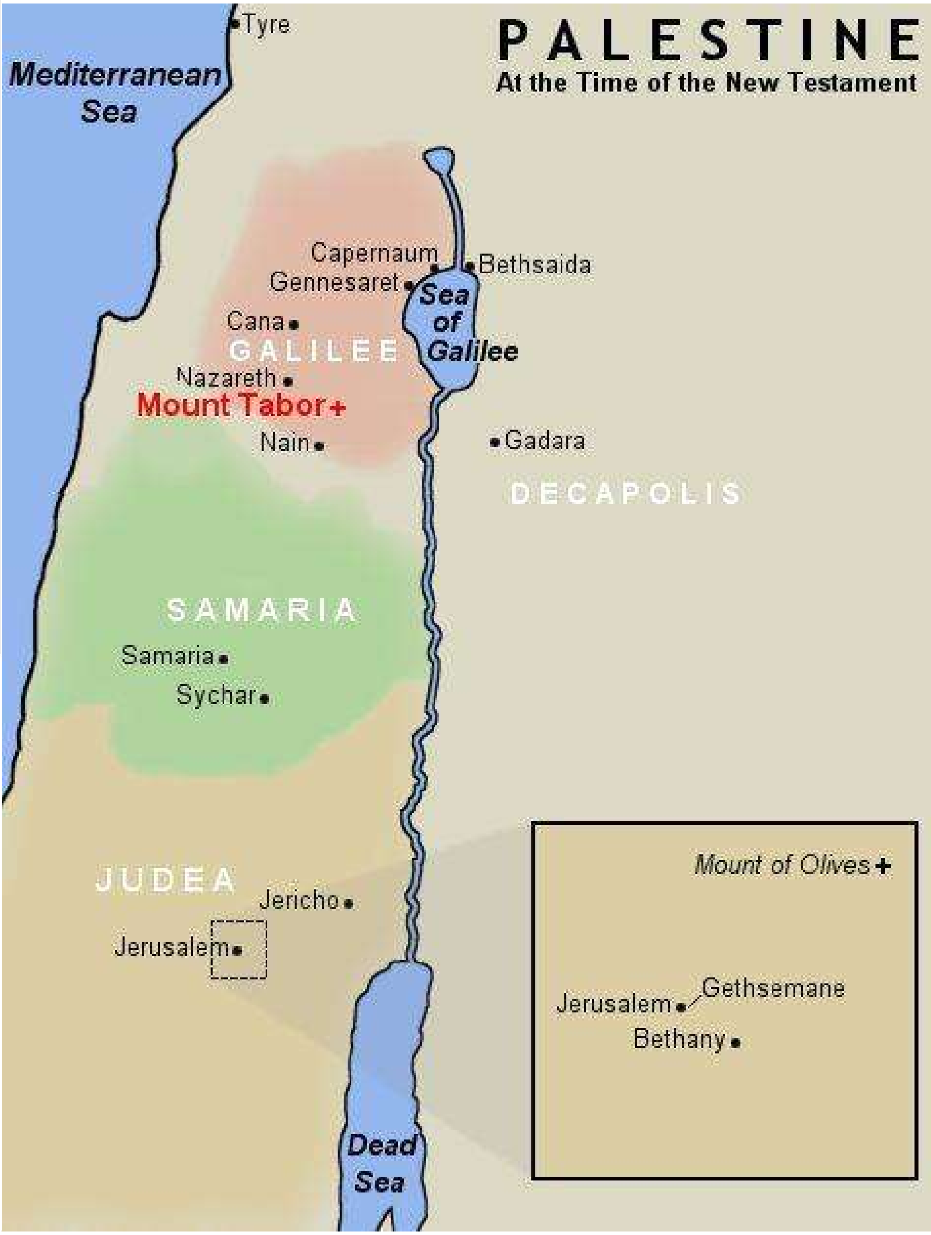
1. **Jesus makes his 3rd tour through Galilee** (Mt.11:1; Lk.8:1). **He Denounces Chorazin and Bethsaida** (Mt.11:20); **Sabbath conflict in grain field** (Mt.12:1) **Called Beelzebub by leaders** (Mt.12:22) **Begins speaking in parables, and presents the Seven Kingdom Parables** (Mt.13:1-52).
2. **Jesus goes through Nazareth and is rejected.** (Mt.13:54)
3. **Jesus hears reports that John the Baptist had been decapitated** (Mt. 14:1; Mk.6:14). **Jesus withdraws to the area of Bethsaida (which is outside of Herod Antipas’ territory of Galilee), his first of four attempts to withdraw from the crowds who want him as king, the hatred of the religious leaders, the envy of Herod Antipas, to instruct his disciples and to rest.**
4. **Jesus feeds 5,000 Jews from Galilee** (Mt.14:13;Mk.6:32;Lk.9:10;Jn6:1) **The third Passover of Jesus ministry is near.** (Jn.6:4)
5. **Jesus walks on water and they land at Gennesaret** (Mt. 14:25-34) **the people run along the coast from Bethsaida and find Jesus on the other side between Capernaum and Gennesaret** (Jn.6:25). **Jesus teaches that he is the Bread of Life** (Jn.6:35-59)
6. **Many disciples desert Jesus** (Jn.6:60-70)
7. **For the second time Jesus withdraws, this time to the region of Tyre and Sidon** (Mt.15:21

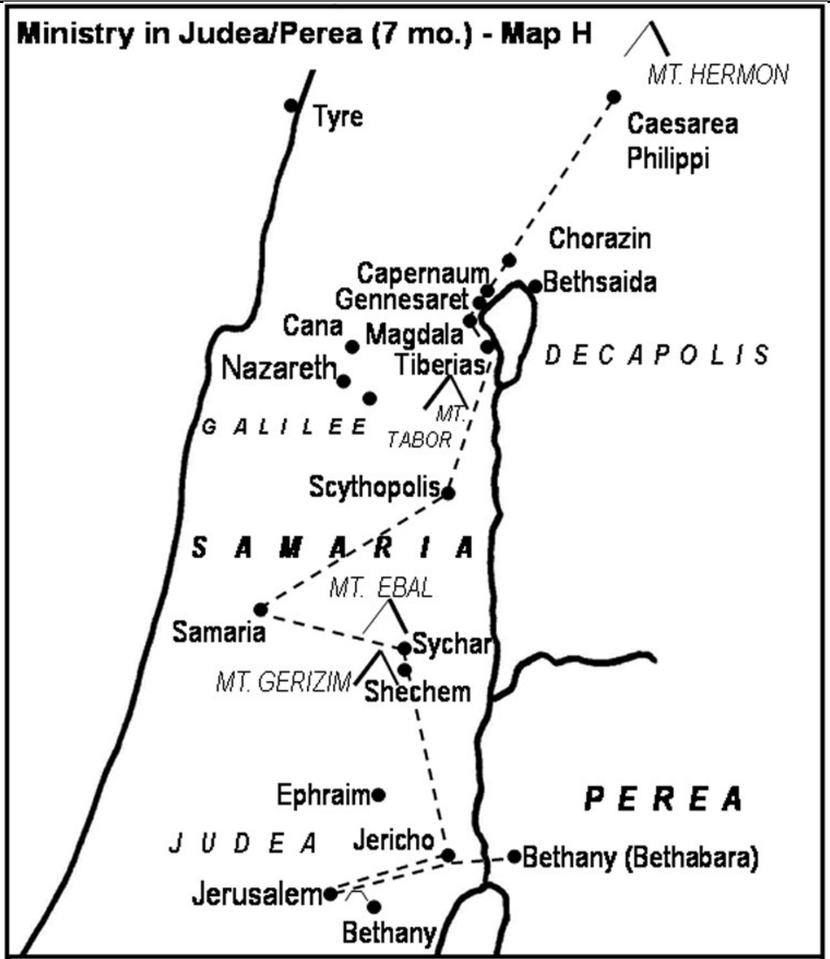
|  |  |  |  |  |
|---|---|---|---|---|
| Jesus Christ feeds 5000 | 2nd Passover Season 28 AD | Matt 14:14ff, John 6:3ff |  |  |

**Galilean Ministry (2 yr) - The Gentile Tour - Map G**


MT. HERMON
TYRE
Caesarea Philippi
ITURAEA
Chorazin
Bethsaida
Capernaum
Raphana
Magdala
Dalmanutha
Gergesa
DECAPOLIS
GALILEE
Hippus
Dion
REGION OF THE GERASENES
X
Abila
MT. TABOR
Gadara
Edrei

1. **Jesus goes up to the region of Tyre and Sidon (Mt.15:21). Here he meets the Canaanite woman** (Mt.15:22;Mk.7:24)
2. **Jesus leaves Tyre and goes down to Sea of Galilee and withdraws into the region of Decapolis for his third attempt to get away from the fanatical crowds, King Herod Antipas, the religious leaders and to rest and teach his disciples** (Mk.7:31). **Jesus heals a deaf mute man** (Mk.7:31)
3. **Jesus feeds a crowd of 4,000 Gentiles (X) who followed him out of Tyre (a Gentile land) into Decapolis (also a Gentile land)** (Mk.8:1; Mt.15:29)
4. **Jesus sails to Dalmanutha ("the harbor")** (Mk.8:10) **of Magadan** (Mt.15:39). **He is confronted by Pharisees and Sadducees who demand a sign** (Mt.16:1)
5. **Jesus sails to Bethsaida** (Mk.8:13,22). **Jesus warns his disciples of the Yeast of Pharisees and Sadducees while on the boat** (Mt.16:5;Mk.8:14)
6. **Jesus heals a blind man in Bethsaida** (Mk.8:22)
7. **Jesus withdraws for the fourth and final time before he leaves for Jerusalem and the crucifixion. This time he goes to the area of Caesarea Philippi** (Mt.16:13) **At the Pagan shrine called the Gates of Hades Jesus asks his disciples who he is, introduces the church, announces his coming crucifixion and rebukes Peter.**
8. **Jesus then goes up into Mt. Hermon and is transfigured** (Mt.17:1;Lk9:18)
9. **Jesus comes down the mountain; he cast a demon out of a boy** (Lk.9:37)
10. **Jesus pays his and Peter's temple tax in Capernaum** (Mt.17:24)
11. **Before leaving Galilee Jesus teaches Matthew 18.**
12. **Jesus set out for Jerusalem for the last time** (Lk.9:51; Mt.19:1)


PALESTINE
At the Time of the New Testament
Tyre
Mediterranean Sea
Capernaum
Bethsaida
Gennesaret
Sea of Galilee
Cana
GALILEE
Nazareth
Mount Tabor+
Nain
Gadara
DECAPOLIS
SAMARIA
Samaria
Sychar
JUDEA
Jericho
Jerusalem
Mount of Olives+
Jerusalem
Gethsemane
Bethany
Dead Sea

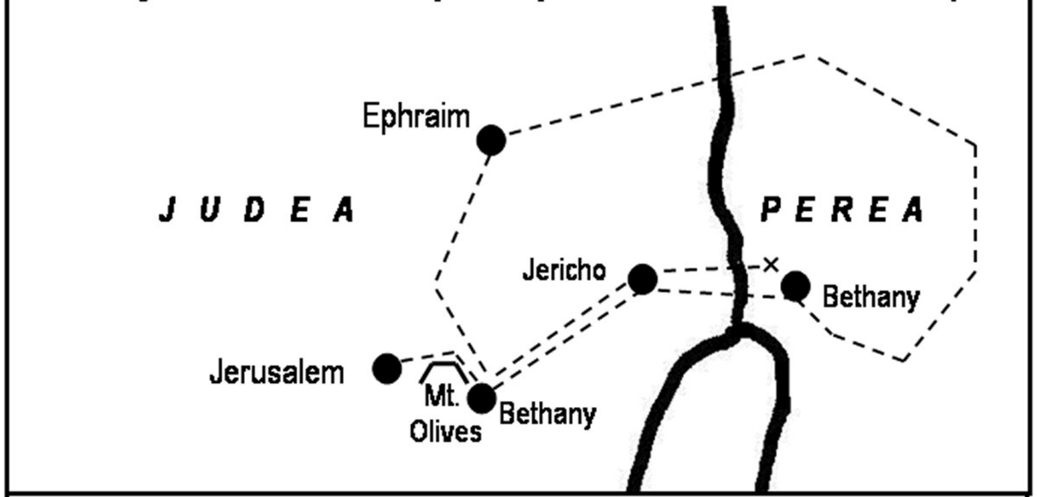

Ministry in Judea/Perea (7 mo.) - Map H

MT. HERMON
Tyre
Caesarea Philippi
Chorazin
Capernaum
Gennesaret
Bethsaida
Cana
Magdala
Nazareth
Tiberias
DECAPOLIS
GALILEE
MT. TABOR
Scythopolis
SAMARIA
MT. EBAL
Samaria
Sychar
MT. GERIZIM
Shechem
Ephraim
PEREA
JUDEA
Jericho
Bethany (Bethabara)
Jerusalem
Bethany

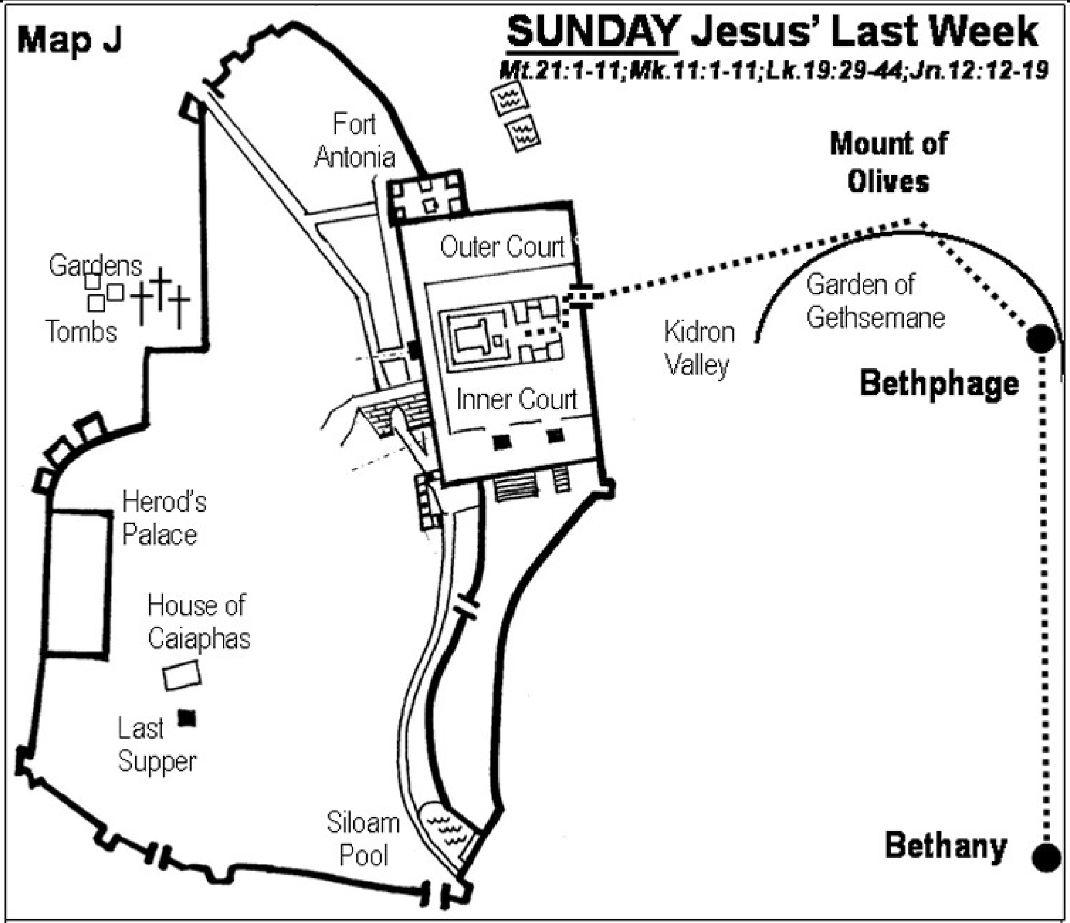
**Jesus leaves Caesarea Philippi for Jerusalem** (Lk.9:51;Mt.19:1). **As he approaches Samaria the Samaritans do not welcome him.** (Lk.9:52) **Jesus travels on the border of Samaria and Judea. He heals 10 lepers** (Lk.17:11). **Jesus sends out 72 disciples to go to the all the towns he is about to go to.** (Lk.10:1) **Jesus goes to the Feast of Tabernacles in Jerusalem, Oct. 15** (Jn.7:1) **Jesus teaches at the Feast in Jerusalem** (Jn.7:14). **On the last day of the feast Jesus invites the "thirsty" to "come to me to drink"** (Jn.7:37) **Events in John 8-10 occur in Jerusalem between October 15 and December 25 when Jesus is confronted in the Temple by religious leaders during the Feast of Lights (Hanukkah)** (Jn.10:22). **Jesus leaves for the other side of the Jordan to the land called Perea.** (Jn.10:40) **Lazarus dies in Bethany (located by Jerusalem in Judea) while Jesus is in Perea.** (Jn.11)

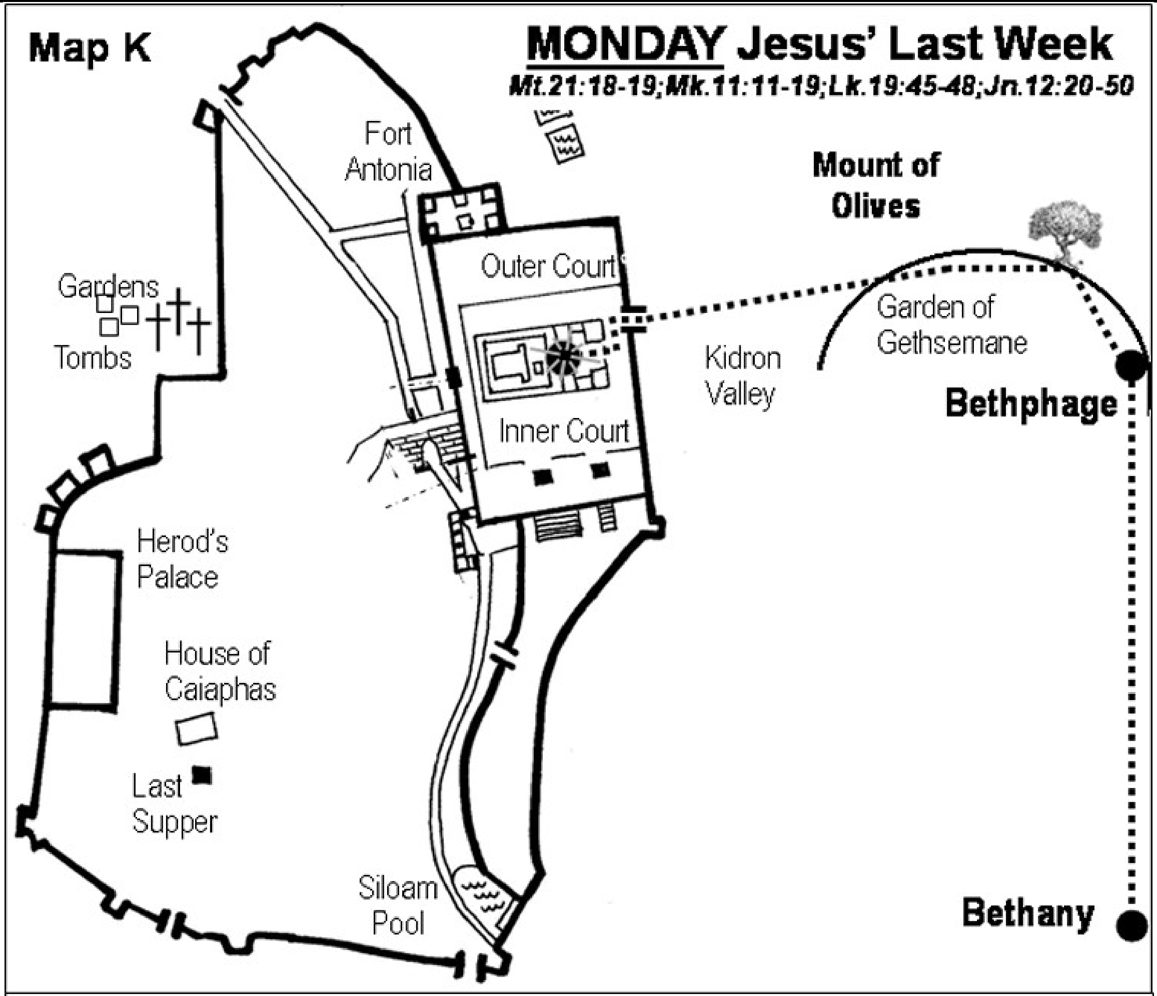
| | | | |
|---|---|---|---|
| Transfiguration | [August 6th AD 28] | Matt 17/Mk 9/Lk 9 | |
| First year of fifth Millennium[7] | *Yom Teruah*, 28 AD | Day of Atonement (Yom Kippur) Tishri 10, 3789 October 16, 28 | John 7:1 After this Jesus traveled throughout Galilee. He stayed out of Judea because **the Judeans wanted to kill him**. Luk 13:31 The same day there came certain of **the Pharisees**, saying unto him, Get thee out, and depart hence: for **Herod** will kill thee |
| | *Sukkot* | John 7:2ff | Feast of Tabernacles (Sukkot) *Tishri* 15-21, 3789 October 21-27, AD 28 |
| Execution of John | Late 28 AD | Matt 14:3-13 | John beheaded [Matt 14:1ff=Mark 6:7ff=Luke 9:7-9] Josephus, Josippon |
| Jesus at Temple for "Chanukah" | Winter 28 AD | John 10:22 | Feast of Dedication (Chanukah) *Kislev* 25-*Tebet* 2, 3789 December 30, 28-January 6, 29 |
| Raising of Lazarus | Early 29 AD | John 11 | |
| Conspiracy finalized | Early 29 AD | John 11:49-53 | JESUS WITHDRAWS |
| Arrest Warrant for Jesus | 40 days before Passover 29 AD | John 11:57 Sunday, February 13, AD 29 | T.B. *Sanh* 43a "On the eve of the Passover Yeshu the Nazorean was hanged. For **forty days** before the execution took place, a herald went forth and cried, 'He is going forth to be stoned because he has practiced sorcery and enticed Israel to apostacy. Any one who can say anything in his favor, let him come forward and plead on his behalf.'" |
| | [Purim] | Tuesday, Feb 22, AD 29 | |

## Ministry in Judea/Perea (7 mo.) - The Final Month Map I

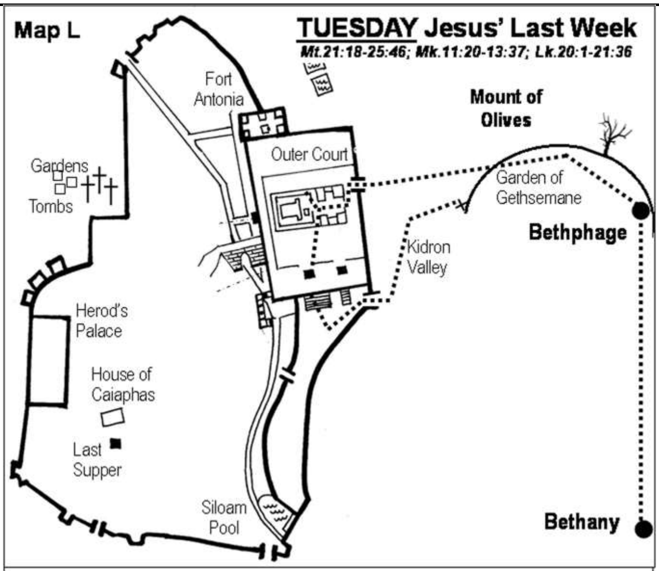


1. **Jesus receives word in Perea, near the Jordan (X)** (Jn.11:40), **that Lazarus is sick. Two days later Jesus leaves for Bethany, in Judea, to raise Lazarus .** (Jn.11:1-16)
2. **Jesus raises Lazarus from the dead in Bethany.** (Jn.11:17-44)
3. **Jewish leaders decide to kill Jesus** (Jn.11:45-53)
4. **Jesus leaves the area of Jerusalem to Ephraim, a city in the hill country of Ephraim in Judea.** (Jn.11:54)
5. **Jesus goes back into Perea** (Mk.10:1). **In Perea Jesus blesses the little children** (Mk.10:13**) and speaks to the rich young ruler** (Mk.10:17).
6. **Jesus leaves Perea and goes towards Jericho on his way to Jerusalem for the final time.** (Lk.18:35) **It was at this time James and John ask to sit at his right and left in his kingdom (**Mk.10:35; Mt.20:20-28) **On a Friday morning as Jesus approached Jericho a blind beggar receives his sight** (Lk.18:35-43) **Jesus saw Zacchaeus in a tree and ate lunch at his house in Jericho** (Lk.19:1-10) **As he leaves Jericho, Jesus heals the two blind men** (Mt.20:29). **One was named blind Bartimaeus** (Mk.10:46).
7. **That Friday night Jesus arrives at Bethany and stays at the house of Mary, Martha and Lazarus.** (Jn.12:1)
8. **The next day is Saturday, the Sabbath. Jesus and his disciples observe the day of rest in Bethany.**
9. **Saturday night, at a meal at Lazarus' house, Mary anoints Jesus for his burial and Judas objects** (Jn.12:3-9). **Many people came out to see Jesus and Lazarus.**
10. **On Sunday, the first day of the week, Jesus leaves Bethany early in the morning for Jerusalem. His entrance into Jerusalem becomes known as the Triumphal Procession of Palm Sunday** (Jn.12:12;Lk.19:28;Mk.11:1;Mt.21:1)

| | | | | |
|---|---|---|---|---|
| Palm Sunday | Sunday: Nisan 9 [eve of 10th]: |  Map J<br>SUNDAY Jesus' Last Week<br>Mt.21:1-11;Mk.11:1-11;Lk.19:29-44;Jn.12:12-19<br>Fort Antonia<br>Mount of Olives<br>Outer Court<br>Gardens<br>Tombs<br>Garden of Gethsemane<br>Kidron Valley<br>Bethphage<br>Inner Court<br>Herod's Palace<br>House of Caiaphas<br>Last Supper<br>Siloam Pool<br>Bethany<br>1. **Sunday morning Jesus leaves Bethany.**<br>2. **The disciples go ahead to the village of Bethphage to get the donkey.**<br>3. **Jesus rides over the Mount of Olives into the city crossing the Kidron Valley.**<br>4. **As the crowd waves palm branches and cheers, Jesus begins to weep for the city of Jerusalem.** (Lk.19:41)<br>5. **Jesus enters Jerusalem and goes into the temple.** (Mk.11:11)<br>6. **He looks around at everything in the temple.** (Mk.11:11)<br>7. **Jesus then returns to Bethany for the evening.** (Mk.11:11) | | |

|  |  |  |  |  |  |
|---|---|---|---|---|---|
| Holy Monday<br>Hellenists come | Nisan 10 | <br>**Map K**<br>**MONDAY Jesus' Last Week**<br>***Mt.21:18-19;Mk.11:11-19;Lk.19:45-48;Jn.12:20-50***<br> Fort Antonia<br>Mount of Olives<br>Gardens<br>Tombs<br>Outer Court<br>Garden of Gethsemane<br>Kidron Valley<br>Bethphage<br>Inner Court<br>Herod's Palace<br>House of Caiaphas<br>Last Supper<br>Siloam Pool<br>Bethany<br>1. **Jesus leaves Bethany on Monday morning.**<br>2. **On his way into Jerusalem that morning Jesus curses a fig tree on the Mount of Olives.** (Mk.11:12-14)<br>3. **When Jesus arrives in the temple area he drives out those who were buying and selling. He turns over the tables and would not allow anyone to carry merchandise through the temple courts.** (Mt.21:12;Mk.11:15;Lk.19:45)<br>4. **Greeks come to see Jesus.** (Jn.12:20)<br>5. **Jesus left the city in the evening.** (Mk.11:19) |  |  |  |

<table>
<tr>
<td>Holy Tuesday Olivet Prophecy</td>
<td>Nisan 11 **John 12:20** Hananiah @ Gamaliel’s with Christ[7] with representatives from King Agbar’s court in Eddessa [Moses of Khorene, II.xxx-xxxi][8]</td>
<td>

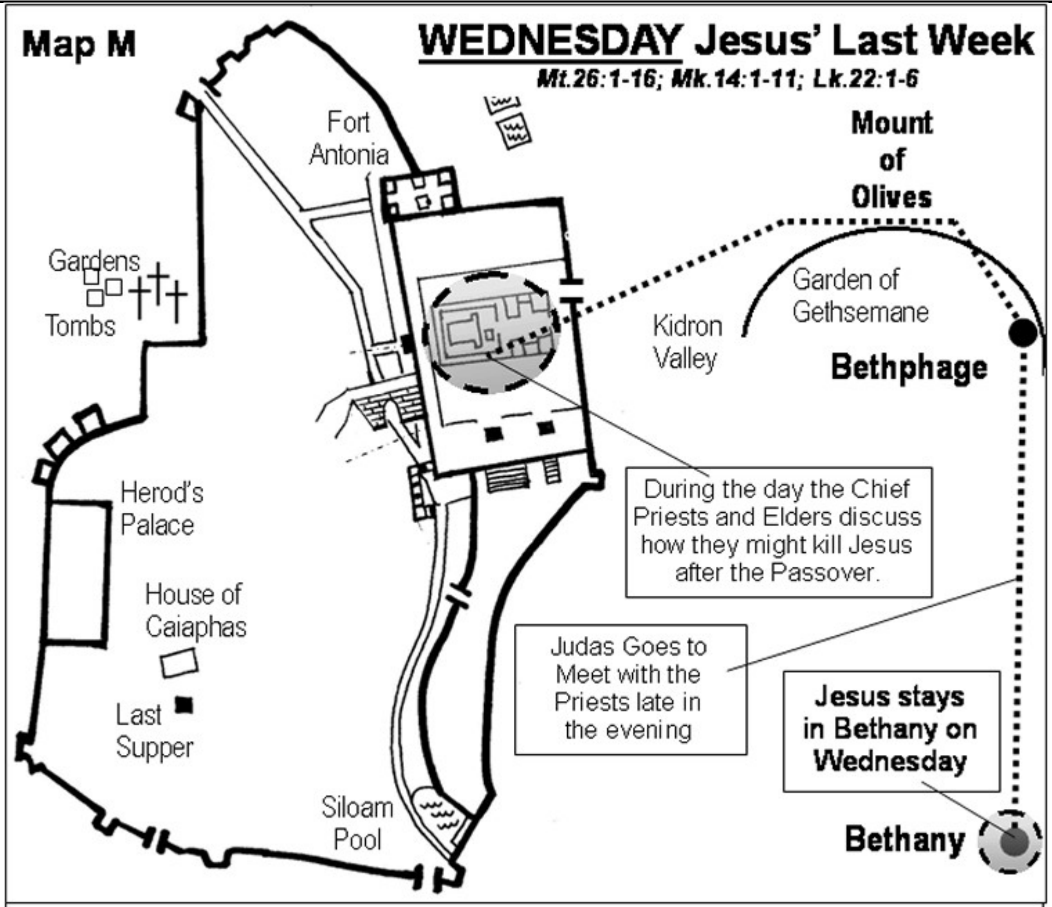


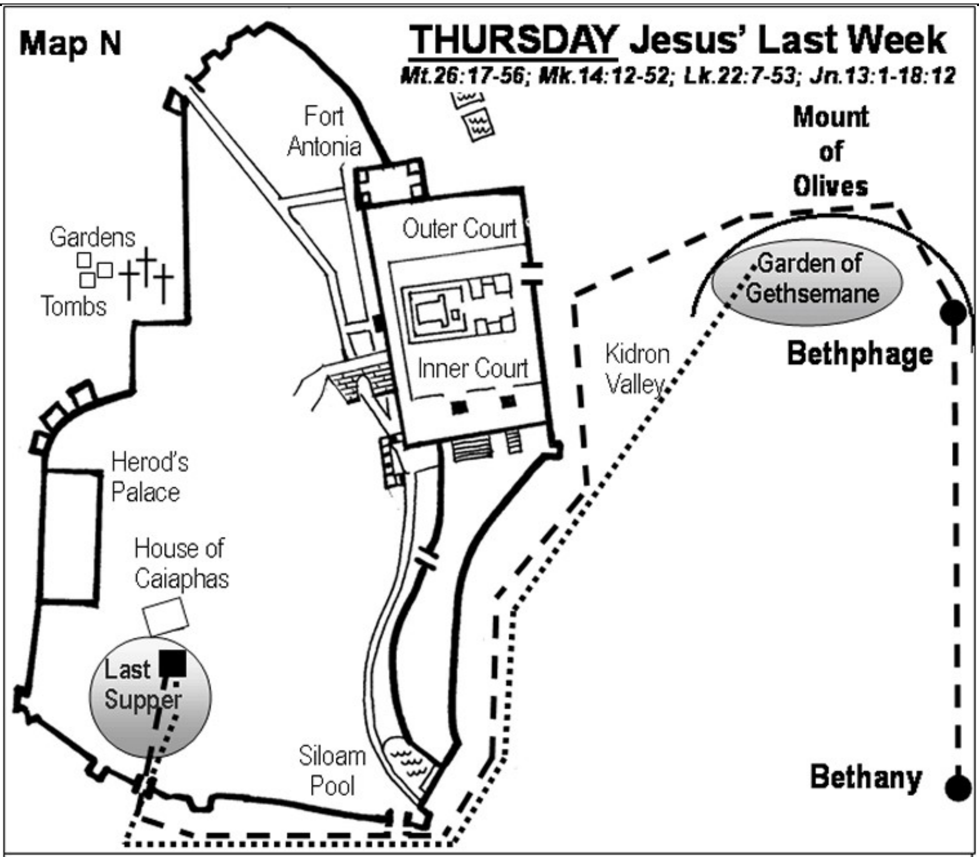
1. **Jesus leaves Bethany on Tuesday morning.**<br>
2. **The disciples realize the tree Jesus cursed the day before has withered.** (Mk.11:20)<br>
3. **Jesus arrives at the temple.**<br>
4. **Priests question Jesus concerning his authority to behave the way he had the day before when he cleared the temple.** (Mt.21:23; Mk.11:27; Lk.20:1)<br>
5. **Jesus teaches in the temple - Parable of the two sons** (Mt.21:28), **Parable of the Tenants** (Mt.21:33), **Parable of the Wedding Banquet.** (Mt.22:1).<br>
6. **Pharisees & Herodians try to trap Jesus with a tax question.** (Mt.22:15)<br>
7. **Sadducees try to trap Jesus concerning the resurrection.** (Mt.22:23)<br>
8. **Pharisees try to trap Jesus concerning the commandments.** (Mt.22:34)<br>
9. **Jesus traps them all when he asks “Whose son is the Christ?** (Mt.22:41)<br>
10. **Jesus pronounces the seven woes on the religious leaders.** (Mt.23)<br>
11. **Jesus watches the widow put in the two coins.** (Mk.12:41;Lk.21:1-4)<br>
12. **Jesus is leaving the temple when the disciples draw his attention to the stones** (Mt.24:1). **Jesus says the temple will be destroyed.** (Mt.24:2)<br>
13. **While Jesus is sitting on the Mount of Olives (X) the disciples come to him for more details about the temple destruction, his return and the end.** (Mt.24:3) **Jesus answers in Matt. 23 & 24, Mark 11 & Luke 20 & 21.**
</td>
<td></td>
<td></td>
</tr>
</table>

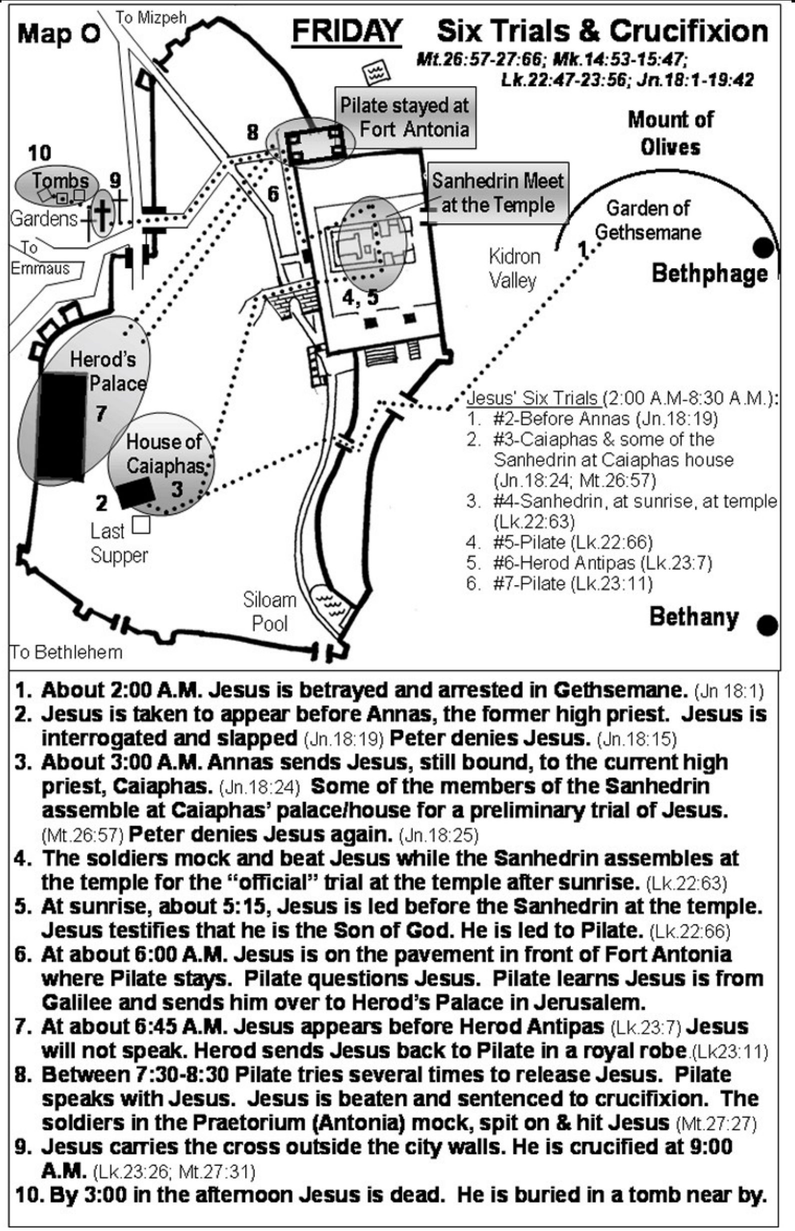
---

[7] *Doctrina Addai*: “[Hananiah=Ananias, Jos. *Ant*. *Ant* 20.2.3-4] went forth from Edessa on the fourteenth day of Adar, and entered Jerusalem on the twelfth day of Nisan, on the fourth day of the week. And he found Christ at the house of **Gamaliel,** a chief of the Jews.”

[8] Thomas Ardzrouni, an Armenian historian of the tenth cent., affirms Abgar's evoys belonged to the group of Gentiles who asked Philip to present them to Jesus according to John 12:20-22. González thinks that Thomas surely derived these data from ancient sources. González, *Leyenda*, 76 n. 19. In Acts 2:5 we read that in AD 29 in Jerusalem there were many Jews coming from everywhere, also from Mesopotamia and Cappadocia (ibid. 2:9-12): it is very probable that Jews from Osrhoene too (in Mesopotamia, near Cappadocia) visited Jerusalem in AD 29and then, back home, related what they saw and heard. For the importance of these Jews who listened to Peter's first preaching in Jerusalem in relation to the early spread of Christianity see C.P. Thiede, *Ein Fisch für den römischen Kaiser* (München: Luchterhand, 1998), 120 and *passim*. J.A.T. Robinson [*Twelve New Testament Studies*. London: SCM Press Ltd., 1962. pp.107-125] notes: “They are Greek-speaking Jews, of whom it is specifically stated that they had ‘come up to worship at the feast’ (12.20) and there is no suggestion that they are merely ‘God fearers’ or even that they had once been Gentiles. All that we can deduce with certainty is that they spoke Greek rather than Aramaic (and hence presumably the approach through Philip, with his Hellenistic name and place of origin (12.21) ), and that they were in Jerusalem for a specifically Jewish reason. In fact, the Evangelist has already at an earlier point (7.35) equated the term ‘the Greeks’ with ‘the Dispersion among the Greeks’, that is, Greek-speaking Diaspora Judaism.7 [‘The words m» e„j Diaspor¦n tîn `Ell»nwn mšllei poreÚesqai kaˆ did£skein toÝj “Ellhnaj; are unfortunately ambiguous. ‘The Diaspora of the Greeks’ could mean ‘the Greek-speaking Diaspora’ (i.e. Jews) and ‘the Greeks’ be an abbreviated way of referring to the same group. Or it could mean ‘the Diaspora resident among the Greeks’, in which case ‘the Greeks’ would be Gentiles. H. Windisch comes down in favour of the latter in *TWNT* (art. “Ellhn) II, 506. But K. L. Schmidt, *ibid.* (art. diaspora) II, 102, insists on leaving both possibilities open (cf. H. J. Cadbury in *The Beginnings of Christianity* v (1933), 72 f.). The decision between them can in fact only be made in the light of the Johannine context as a whole. As there is no other reference in the Gospel or the Epistles to a Gentile mission, the probability would seem to be in favour of the first interpretation.] Cf. the letter of R. Gamaliel I (TJ. *Sanh.* 18d) ‘to our brethren, the sons of the diaspora of Babylon, the Sons of the diaspora of Media, the sons of the diaspora of the Greeks, and all the rest of the dispersed of Israel’ (quoted A. Schlatter, *Der Evangelist Johannes* (1930), p. 198). It is to be observed that the phrase ‘the diaspora of the Greeks’ (where the parallels would lead us to expect ‘the diaspora of Greece’) is exactly that which John also uses in 7.35.

|  |  |  |  |
|---|---|---|---|
| Spy<br>Wednesday | Nisan<br>12 | <br> Map M<br>WEDNESDAY Jesus' Last Week<br>Mt.26:1-16; Mk.14:1-11; Lk.22:1-6<br>Fort Antonia<br>Mount of Olives<br>Gardens<br>Tombs<br>Garden of Gethsemane<br>Kidron Valley<br>Bethphage<br>Herod's Palace<br>House of Caiaphas<br>Last Supper<br>Siloam Pool<br>Bethany<br>During the day the Chief Priests and Elders discuss how they might kill Jesus after the Passover.<br>Judas Goes to Meet with the Priests late in the evening<br>**Jesus stays in Bethany on Wednesday**<br>1. **Jesus probably spends the day in Bethany and does not go into Jerusalem. Jesus tells his disciples that the Passover is two days away and the Son of Man will be crucified.** (Mt.26:1)<br>2. **The chief priest and the elders are looking for a way to kill Jesus.** (Mt.26:2-5;Mk.14:1-2)<br>3. **At an evening meal at the house of Simon the Leper, Jesus is anointed a second time while in Bethany. This time all the disciples object to the waste of valuable oil.** (Mt.26:6-13;Mk.14:3-9)<br>4. **Judas goes to the chief priests to discuss a way to betray Jesus.** (Mt.26:14-16;Mk.14:10-11;Lk.22:3-6) | **Matt 26:14-16**<br>Then one of the Twelve, the one being called Judas Iscariot, having gone to the chief priests, said, "What are you willing to give me, and I will **betray** [παραδώσω] Him to you?" And they appointed to him **thirty pieces of silver**. And from that time, he was **seeking** [ἐζήτει ~"spying-out"] an opportunity that he might **betray** [παραδῷ] Him **[Berean Literal Bible]**<br>**Zechariah 11:12** Then I told them, "If it seems right to you, give me my wages; but if not, keep them." So they weighed out my wages, **thirty pieces of silver**.<br>**Matthew 27:9** Then was fulfilled that which was spoken by Jeremiah the prophet, saying, *And they took the **thirty pieces of silver**, the price of him that was valued, whom they of the children of Israel did value;*<br>**Matthew 10:4** … and Judas Iscariot, who **betrayed** [παραδοὺς] Jesus. |

| | | | | |
|---|---|---|---|---|
| Maundy Thursday | Nisan 13 | <br> Map N<br>THURSDAY Jesus' Last Week<br>Mt.26:17-56; Mk.14:12-52; Lk.22:7-53; Jn.13:1-18:12<br>Fort Antonia<br>Mount of Olives<br>Outer Court<br>Gardens<br>Tombs<br>Garden of Gethsemane<br>Inner Court<br>Kidron Valley<br>Bethphage<br>Herod's Palace<br>House of Caiaphas<br>Last Supper<br>Siloam Pool<br>Bethany<br>1. **The disciples ask Jesus where he wanted them to make preparations for the meal.** (Mt.26:17) **Jesus sends Peter and John to prepare the meal.** (Lk.22:8) **They are told to go into the city and follow a man, who is carrying a jar of water on his head, to a house with a large upper room.** (Lk.22:10-12)<br>2. **Jesus eats this final meal with his disciples in a large upper room in a home in Jerusalem. It is likely this was the home of John Mark's mother.** (Acts 12:12)<br>3. **After the meal they leave the city about midnight, crossing the Kidron Valley to an olive grove** (Jn.18:1) **called the Gethsemane (literally, "press of oils" referring to a place of an olive press) on the Mount of Olives. Here they plan on spending the night as they had before.** (Lk.22:39) **Jesus knows his arrest is near and spends time in prayer.**<br>4. **He will be arrested here about two hours later, or about 2:00 am.** | **John 13:2** And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to **betray** [παραδοῖ] him;<br>**John 13:21** Having said these things, Jesus was troubled in spirit, and He testified and said: Truly, truly, I say to you that one of you will **betray** [παραδώσει] Me.<br><br>**1 Corinthians 11:23**<br>For I have received of the Lord that which also I delivered unto you, that the Lord Jesus **the same night in which he was betrayed** [παρεδίδετο] took bread… | |

| | | | | |
|---|---|---|---|---|
| Christ Crucified | March 25, 28 AD | ,[9] Passover Friday: Christ crucified<br>**Luke 22:48** But Jesus said unto him, Judas, **betrayest** thou the Son of man with a kiss? |  | |

Map O
To Mizpeh
FRIDAY
Six Trials & Crucifixion
Mt.26:57-27:66; Mk.14:53-15:47; Lk.22:47-23:56; Jn.18:1-19:42
Pilate stayed at Fort Antonia
Sanhedrin Meet at the Temple
Mount of Olives
Garden of Gethsemane
Bethphage
Kidron Valley
10
Tombs
9
Gardens
8
6
To Emmaus
4, 5
1
Herod's Palace
7
House of Caiaphas
3
2
Last Supper
Siloam Pool
To Bethlehem
Bethany

Jesus' Six Trials (2:00 A.M-8:30 A.M.):

1. #2-Before Annas (Jn.18:19)
2. #3-Caiaphas & some of the Sanhedrin at Caiaphas house (Jn.18:24; Mt.26:57)
3. #4-Sanhedrin, at sunrise, at temple (Lk.22:63)
4. #5-Pilate (Lk.22:66)
5. #6-Herod Antipas (Lk.23:7)
6. #7-Pilate (Lk.23:11)

1. **About 2:00 A.M. Jesus is betrayed and arrested in Gethsemane.** (Jn 18:1)
2. **Jesus is taken to appear before Annas, the former high priest. Jesus is interrogated and slapped** (Jn.18:19) **Peter denies Jesus.** (Jn.18:15)
3. **About 3:00 A.M. Annas sends Jesus, still bound, to the current high priest, Caiaphas.** (Jn.18:24) **Some of the members of the Sanhedrin assemble at Caiaphas' palace/house for a preliminary trial of Jesus.** (Mt.26:57) **Peter denies Jesus again.** (Jn.18:25)
4. **The soldiers mock and beat Jesus while the Sanhedrin assembles at the temple for the "official" trial at the temple after sunrise.** (Lk.22:63)
5. **At sunrise, about 5:15, Jesus is led before the Sanhedrin at the temple. Jesus testifies that he is the Son of God. He is led to Pilate.** (Lk.22:66)
6. **At about 6:00 A.M. Jesus is on the pavement in front of Fort Antonia where Pilate stays. Pilate questions Jesus. Pilate learns Jesus is from Galilee and sends him over to Herod's Palace in Jerusalem.**
7. **At about 6:45 A.M. Jesus appears before Herod Antipas** (Lk.23:7) **Jesus will not speak. Herod sends Jesus back to Pilate in a royal robe**.(Lk23:11)
8. **Between 7:30-8:30 Pilate tries several times to release Jesus. Pilate speaks with Jesus. Jesus is beaten and sentenced to crucifixion. The soldiers in the Praetorium (Antonia) mock, spit on & hit Jesus** (Mt.27:27)
9. **Jesus carries the cross outside the city walls. He is crucified at 9:00 A.M.** (Lk.23:26; Mt.27:31)
10. **By 3:00 in the afternoon Jesus is dead. He is buried in a tomb near by.**

---

[9] Theophilus of Caesarea [c. 195, via Bede: "the crucifixion of our Lord took place on the same tenth day of the kalends of April [23d March]"]: Alexander of Jerusalem (c. 218 CE) [Dobschutz *Texte und Untersuchungen*, vol.11.1, p.136f, found here]; Victorinus, Lactantius [*Divin. Inst.* iv 10.18, and *De Mor.Persecut.* 2], cf. Epiphanius. *Haer.* 1.1; Hydatius of Lemica, *Chronicon Paschale* (c. 630), George Syncellus (died after 810) [Dindorf, p.607]

Resurrection Harmony

| Matt 28 | Mark 16 | Luke 23ff | John 20ff | ETc |
|---|---|---|---|---|
|  |  | 55 (AVRLE) **And the women also, which came with him from Galilee**, followed after, and beheld the sepulchre, and how his body was laid. 56 And **they returned, and prepared spices and ointments**; and rested the sabbath day according to the commandment. |  |  |
| 1 ¶ (AVRLE) In the end of the sabbath,[10] as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre | 1 ¶ (AVRLE) And when the sabbath was past,[11] Mary Magdalene, and Mary the mother of James, ***and Salome***, had ***bought sweet spices***,[12] that they might come ***and anoint him.***<br>2 (Rotherham) And, very early, on the first of the week, they are coming towards the tomb--when, the sun, arose. [13]<br>3 (Douay) And they said one to another: Who shall roll us back the stone from the door of the sepulchre? | 1 ¶ (Darby) But on the morrow of the sabbath, very early indeed in the morning,[14] they came to the tomb, bringing the aromatic spices which they had prepared. | 1 ¶ (AVRLE) The first day of the week[15] cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, . . . | [The so-called *Gospel of Peter* has επιφωσκω in the same sense as Matthew and Luke as does a late papyrus]. XII. 50 Now early ***on the Lord's day*** Mary Magdalene, a disciple (fem.) of the Lord-which, being afraid because of the Jews, for they were inflamed with anger, had not performed at the sepulchre of the Lord those things which women are accustomed to do unto them that die and are 51 beloved of them-took with her the women her friends and 52 came unto the tomb where he was laid. And they feared lest the Jews should see them, and said: Even if we were not able to weep and lament him on that day whereon he was 53 crucified, yet let us now do so at his tomb. But who will roll away for us the stone also that is set upon the door of the tomb, that we may enter in and sit beside him and perform 54 that which is due? for the stone was great, and we fear lest any man see us. And if we cannot do so, yet let us cast down at the door these things which we bring for a memorial of him, and we will weep and lament until we come unto our house. |
| 2 (AVRLE) And, behold, there was a great earthquake: (σεισμος εγενετο μεγας[16] for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. |  | [[Tert *Apol* 21: But, lo, on the third day there a was a sudden shock of earthquake, and the stone which sealed the sepulchre was rolled away, and the guard **fled off in terror**; (apud *Acts of Pilate*?)]] | *Ascension of Isaiah* 3:13 and that He should before the sabbath be crucified upon the tree, and should be crucified together with wicked men, and that He should be buried in the sepulchre, 14. And the twelve who were with Him should be offended because of Him: and **the watch of those who watched the sepulchre**: 15. And the descent of the angel of the Christian Church, which is in the heavens, whom He will summon in the last days.16. And that (Gabriel) the angel of the Holy Spirit, and Michael, the chief of the holy angels, on the third day will open the | *G.Pet* 35 Now in the night whereon the Lord's day dawned, as the soldiers were keeping guard two by two in every watch, 36 there came ***a great sound in the heaven, and they saw the heavens opened*** and **two men** descend thence, shining with (lit. having) a great light, and drawing near unto the sepulchre. 37 And that stone which had been set on the door rolled away of itself and went back to the side, and the sepulchre was X. 38 opened and both of the young men entered in. |

---

[10] οψε δε σαββατων. After the end of the week: this is the translation given by several eminent critics; and in this way the word οψε is used by the most eminent Greek writers. Thucydides, lib. iv. chap. 93, της ημερας οψε ην—the day was ended. Plutarch, οψε των βασιλεως χρονων—after the times of the king. Philostratus οψε των τροικων—after the Trojan war. In the Jerusalem Talmudists it is in the coming forth of the sabbath; vulgarly, in the going out of the sabbath: On a certain eve of the sabbath, namely, when the sabbath began, "there was not wine to be found in all Samaria: but at the end of the sabbath there was found abundance, because the Aramites had brought it, and the Cuthites had received it"… [Towards the first day of the week.] The Jews reckon the days of the week thus; One day (or the first day) of the sabbath: two (or the second day) of the sabbath: "Two witnesses come and say, The first of the sabbath this man stole, &c., and, on the second day of the sabbath, judgment passed on him."

[11] TB "What is that, that is allowed as to the living [on the sabbath day], but as to the dead it is not? It is anointing."

[12] (διαγενομενου του σαββατου). Genitive absolute, the sabbath having come in between, and now over. For this sense of the verb (common from Demosthenes on) see #Ac 25:13 27:9. It was therefore after sunset. Bought spices (ηγορασαν αρωματα). They had returned from the tomb after the watching late Friday afternoon and had prepared spices. {#Lu 23:56} Now they secured a fresh supply.

[13] It was some two miles from Bethany to the tomb. Probably they started while it was still dark and the sun was coming up when they arrived at the tomb.

[14] At early dawn (ορθρου βαθεος). Genitive of time. Literally, at deep dawn. The adjective βαθυς (deep) was often used of time. This very idiom occurs in Aristophanes, Plato, et cetera.

[15] In all three instances also we have the genitive plural των σαββατων for "the week" as in #Ac 20:7. The singular σαββατον also occurs for "the week" as in #Lu 18:12; Mr 16:9

[16] Cornelius A'Lapide dares to say: "The earth, which trembled with sorrow at the Death of Christ as it were leaped for joy at His Resurrection."

| | | | | |
|---|---|---|---|---|
| | | | sepulchre: 17. And the Beloved sitting on their shoulders will come forth and send out His twelve disciples. | |
| 3 (Rotherham) Now his appearance, was, as lightning,[17] and, his clothing, white as snow;[18] | | | | |
| 4 (AVRLE) And for fear of him the keepers did shake, and became as dead men. | | Sahidic Fragments of the ***Falling Asleep of Mary***, V: "Now as he was yet saying these things, a great and sweet savour was given forth from the tomb of Jesus. Cleopas saw with his eyes **a *figure* of the Cross** come forth **from the tomb** of Jesus"<br>*Gospel of the Hebrews* [Jerome de viri illust 2] 'Now the Lord, when he had given the linen cloth ***unto the servant of the priest,*** went unto James and appeared to him (for James had sworn that he would not eat bread from that hour wherein he had drunk the Lord's cup until he should see him risen again from among them that sleep)', and again after a little, 'Bring ye, saith the Lord, a table and bread', and immediately it is added, 'He took bread and blessed and brake and gave it unto James the Just and said unto him: My brother, eat thy bread, for the Son of Man is risen from among them that sleep'. | *Ascension of Isaiah* 3:14…and **the watch of those who watched the sepulchre**:<br>15. And the descent of the angel of the Christian Church, which is in the heavens, whom He will summon in the last days.16. And that (Gabriel) the angel of the Holy Spirit, and Michael, the chief of the holy angels, on the third day will open the sepulchre: 17. And the Beloved sitting on their shoulders will come forth and send out His twelve disciples. | *G.Pet:* When therefore those soldiers saw that, they waked up the centurion **and the elders [of the Jews] (for they also were there keeping 39 watch)**; and while they were yet telling them the things which they had seen, they saw again three men come **out of the sepulchre**, and two of them sustaining the other (lit. the 40 one), ***and a cross following, after them***. And of the two they saw that their heads reached unto heaven, but of him that 41 was led by them that it overpassed the heavens. And they 42 ***heard a voice out of the heavens*** saying: Hast thou (or Thou hast) preached unto them that sleep? And an answer was heard ***from the cross***, saying: Yea. |
| | 4 (Douay) And looking, they saw the stone rolled back. For it was very great.[19] 5 (AVRLE) And entering into the sepulchre, they **saw a young man** sitting on the right side, clothed in a long white garment στολη; and they were affrighted. (εξεθαμβηθησαν). They were utterly (εξ in composition) amazed. | 2 (Douay) And they found the stone rolled back[20] from the sepulchre. | . . . and seeth the stone taken away from the sepulchre. | *G.Pet:* XIII. 55 And they went and found the sepulchre open: and they drew near and looked in there, and **saw there a young man** sitting in the midst of the sepulchre, of a fair countenance and clad in very bright raiment, which said unto them: |
| 5 (Rotherham) But the messenger, answering, said unto the women--Be not, ye, afraid! For I know that, Jesus ***the crucified***[21]***,*** ye are seeking: | 6 (Darby) but he says to them, Be not alarmed. Ye seek Jesus***, the Nazarene,*** the crucified one. | | | *G.Pet:* 56 Wherefore are ye come? whom seek ye? not **him that was crucified?** |
| 6 (AVRLE) He is not here: for he is risen, as he said. Come, see the place where the Lord lay. | He is risen, he is not here; behold the place where they had put him. | | | *G.Pet:* He is risen and is departed; but if ye believe it not, **look in and see the place where he lay, that he is not here: for he is risen** and is departed thither whence he was sent.. |
| | | 3 (Darby) And when they had entered they found not the body of the Lord Jesus.4 (Rotherham) And | | |

---

[17] Coruscations of glory continually flaming from his face.

[18] Celestial beings are usually represented as clothed in white, #Ac 1:10 Da 7:9 Re 3:4 6 4:4 7:13 14.

[19] *For it was very great* This clause should be read immediately after the third verse, according to D, three copies of the Itala, Syriac, Hier., and Eusebius. "Who shall roll us away the stone from the door of the sepulchre? for it was very great. And when they looked, they saw that the stone was rolled away."

[20] Rolled away (αποκεκυλισμενον). Perfect passive participle of αποκυλιω, late verb and in the N.T. only in this context (#Mr 16:3; Mt 28:2) while #Joh 20:1 has ηρμενον (taken away).

[21] (ιησουν τον εσταυρωμενον). Perfect passive participle, state of completion. This he will always be. So Paul will preach as essential to his gospel "and this one crucified" (και τουτον εσταυρωμενον, #1Co 2:2).

| | | | | |
|---|---|---|---|---|
| | | it came to pass, while they were perplexing themselves[22] concerning this, that lo! two men, stood near them, in dazzling raiment. 5 (Darby) And as they were filled with fear and bowed their faces to the ground, they said to them, Why seek ye the living one among the dead?[23] | | |
| 7 (AVRLE) And go quickly, and tell his disciples that he is risen from the dead;[24] and, behold, he goeth before you into Galilee; ***there shall ye see him:*** lo, I have told you. | 7 (Rotherham) But go your way, tell his disciples, ***and Peter***[25]--He is going before you into Galilee: there, shall ye yourselves see him,--according as he said unto you. | 6 (AVRLE) He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 6 (AVRLE) **He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,** 8 (Rotherham) And they remembered his sayings; | | |
| 8 (Rotherham) And, departing quickly from the tomb with fear and great joy,[26]<br>they ran to bring tidings unto his disciples. | 8 And they went out quickly, and ***fled from the sepulchre***; for they trembled and were amazed: ***neither said they any thing to any man***; for they were afraid. | | | *G.Pet*: 57 Then the women were affrighted and fled |
| | | 9 (AVRLE) And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. | | |
| 9 (AVRLE) And as they went to tell his disciples, behold, Jesus met them, saying, **All hail**. χαιρετε [27]And they came and held him by the feet,[28] and worshipped him. | | | | |
| 10 (Rotherham) Then, Jesus saith unto them--Be not afraid![29] Go your way, bear tidings unto my brethren, | | | | |

---

[22] *While they were perplexed thereabout* (εν τω απορεισθαι αυτας περι τουτου). Luke's common Hebraistic idiom, εν with the articular infinitive (present passive απορεισθαι from απορεω, to lose one's way) and the accusative of general reference. *In dazzling appare*l (εν εσθητι αστραπτουση). This is the correct text. This common simplex verb occurs only twice in the N.T., here and #Lu 17:24 (the Transfiguration). It has the same root as αστραπη (lightning).

[23] TB A parable. A certain priest (who had a foolish servant) went somewhere without the city. The servant seeking about for his master, goes into the place of burial, and there calls out to people standing there. 'Did you see my master here?' They say unto him, 'Is not thy master a priest?' He said, 'Yes.' Then said they unto him, 'Thou fool, who ever saw a priest among tombs?' So say Moses and Aaron to Pharaoh; 'Thou fool, is it the custom to seek the dead among the living? (or perhaps the living among the dead?) Our God is the living God; but the gods of whom thou speakest are dead,' &c.

[24] There is a remarkable saying of R. Judah Hakkodesh, which some critics quote on this subject: "After THREE DAYS the SOUL of the Messiah shall RETURN to its body, and he shall GO OUT of that STONE in which he shall be BURIED."

[25] In the margin of the later Syriac version, there is a remarkable addition after verse 8; it is as follows:—*And they declared briefly all that was commanded, **to them that were with Peter**. Afterward Jesus himself published by them, from east to west, the holy and incorruptible preaching of eternal salvation. Amen.*

[26] At the mention of unexpected good news, fear and joy are generally intermingled. ——*Vix sum apud me, ita animus commotus est metu, Spe, gaudio, mirando hoc tanto, tam repentino bono*.TERANT. Andr. v. 945: "I am almost beside myself, my mind is so agitated with fear, hope , and joy, at this unexpected good news."

[27] [All hail.] In the vulgar dialect of the Jews, "The Rabbins saw a certain holy man of Caphar Immi, and said All hail." How do they salute an Israelite? All hail.

[28] [They held him by the feet.] This seems to have been done to kiss his feet. So #2Ki 4:27. For this was not unusual: "As R. Janni and R. Jonathan were sitting together, a certain man came and kissed the feet of R. Jonathan."

[29] (μη φοβεισθε). They were still afraid for joy and embarrassment. Jesus calms their excitement by the repetition of the charge from the angel for the disciples to meet him in Galilee.

| | | | | |
|---|---|---|---|---|
| that they may depart into Galilee; and, there, shall they themselves see me. | | | | |
| 11 ¶ (Rotherham) Now as they were, going, lo! ***certain*** of the guard,[30] went into the city and reported unto the High-priests all the things that had come to pass; | | | ***Dial Tim et Aquila 54.12*** The Christian said: Toward the first day), the faithful people, together with his disciples, and the women with the Magdalene on the first day of the week. 13 Hearing of his resurrection, they cast aside sorrow and received the good news of joy from the angels first, and **then from the soldiers guarding the tomb**. [extra-biblical tradition of guards reporting to disciples] | *G.Pet:* XI. 43 Those men therefore took counsel one with another to go and report these things unto Pilate. And while they yet thought thereabout, again the heavens were opened and a 45 man descended and entered into the tomb. And they that were with the centurion (or the centurion and they that were with him) when they saw that, hasted to go by night ***unto Pilate*** and left the sepulchre whereon they were keeping watch, and told all that they had seen, and were in great agony, saying: Of a truth he was the son of God. |
| 12 (Rotherham) and, being gathered together with the Elders and taking counsel, sufficient pieces of silver,[31] gave they unto the soldiers,-- | | | | |
| 13 (AVRLE) Saying, Say ye, His disciples came by night, and stole him away while we slept. | | | | |
| 14 (AVRLE) And if this come to the governor's ears, [YLT] we will persuade him, and you keep free from anxiety.'[32] | | | | 46 Pilate answered and said: I am clear from the blood of 47 the son of God, but thus it seemed good unto you. Then all they came and besought him and exhorted him to charge the centurion and the soldiers to tell nothing of that they had 48 seen: For, said they, it is expedient for us to incur the greatest sin before God, rather than to (and not to) fall into 49 the hands of the people of the Jews and to be stoned. ***Pilate*** therefore charged the centurion and the soldiers that they should say nothing. |
| 15 (Rotherham) And, they, taking the pieces of silver, did as they were instructed. And this account was spread abroad among the Jews…until this [[very]] day.[33] | | | | |
| | 11 (Rotherham) And, they, hearing that he was living, and had been looked upon by her, disbelieved.[34] | 10 (Rotherham) Now they were the Magdalene Mary, and Joana, and Mary the mother of James; and, the other women with them, were telling, ***unto the apostles***, these things.<br>11 (AVRLE) And their words seemed to them as idle tales,[35] and they believed them not. | 2 (Rotherham) She runneth, therefore, and cometh ***unto Simon Peter, and unto the other disciple whom Jesus dearly loved***, and saith unto them--They have taken away the Lord out of the tomb, and ***WE*** know not where they have laid him. | |
| | | 12 (AVRLE) Then arose Peter, **and ran unto the sepulchre**; | 3 (AVRLE) Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 (AVRLE) | |

---

[30] Probably the rest still remained at the tomb, waiting for orders to depart, and had sent these to intimate to their employers the things that had taken place.

[31] The use of the plural for pieces of silver (αργυρια) is common. The papyri have many instances of ικανα for considerable (from ικανω, to reach to, attain to).

[32] The grammatical form of this clause implies that the thing supposed was expected to happen. The meaning then is, "If this come before the governor—as it likely will —we shall see to it that," etc. The "persuasion" of Pilate meant, doubtless, quieting him by a bribe,

[33] They lived up to their bargain and this lie lives on through the ages. JUSTIN MARTYR says, in his *Dialogue with Trypho* 108, that the Jews dispersed the story by means of special messengers [apostles] sent to every country. Bengel: *Quam laboriosum bellum mendacii contra veritatem*.

[34] Disbelieved (ηπιστησαν). This verb is common in the ancient Greek, but rare in the N.T. and here again verse #Mr 16:16 and no where else in Mark.

[35] *As idle talk* (ως ληρος). Old word for nonsense, only here in the N.T. Medical writers used it for the wild talk of those in delirium or hysteria.

| | | | | |
|---|---|---|---|---|
| | | and stooping down, he beheld[36] the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. | So they ran ***both together***: and the other disciple did outrun Peter, and came first to the sepulchre. 5 (Darby) and stooping down[37] he sees the linen cloths lying; he did not however go in. 6 (AVRLE) Then cometh Simon Peter following him, ***and went into the sepulchre***, and seeth the linen clothes lie, 7 (AVRLE) ***And the napkin, that was about his head***, not lying with the linen clothes, but ***wrapped together in a place by itself.*** 8 (Rotherham) Then, entered, therefore, the other disciple also, who had come first unto the tomb, and he saw and believed. | |
| | | | 9 (AVRLE) For as yet they knew not ***the Scripture***, **that he must rise again from the dead**. 10 (Rotherham) The disciples, therefore, departed again, by themselves. | |
| | 9 ¶ (AVRLE) Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.[38]<br>10 (WEY) She went and brought the tidings to those who had been with Him, ***as they were mourning and weeping***. | | 11 ¶ (AVRLE) But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet,[39] where the body of Jesus had lain. 13 (AVRLE) And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 (AVRLE) And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 (AVRLE) Jesus saith unto her, ***Woman, why weepest thou? whom seekest thou***? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, ***Mary.*** She turned herself, and saith unto him, Rabboni; which is to say, Master.[[After Mary's exclamation of Rabboni, one MS., the later Syriac, Syriac Hieros., and three copies of the Itala, add και προσεδραμεν αθασθαι αυτου, ***And*** | |

---

[36] *Stooping and looking in* (παρακυψας). First aorist active participle of παρακυπτω, to stoop besides and peer into.

[37] *Stooping and looking in* (παρακυψας). Originally to stoop and look, but in the LXX (#Ge 26:8; Jud 5:28; 1Ki 6:4, etc.) and the papyri rather just to peep in and so Field (*Ot. Norv.*) urges here. Standing within the cave, he bowed himself to look down into the place where the body was laid, which was four cubits lower than the floor of the cave itself. See *Bava Bathra* about places of burial;

[38] This description of Mary Magdalene is like that in #Lu 8:2 and seems strange in Mark at this point, described as a new character here, though mentioned by Mark three times just before. {#Mr 15:40,47 16:1} The appearance to Mary Magdalene is given in full by #Joh 20:11-18.

[39] [The one at the head, and the other at the feet.] So were the cherubims placed at each end of the mercy seat, #Ex 25:18,19. As to those cherubims that were in Solomon's Temple, #2Ch 3:10, I cannot but by the way observe what I meet with in *Bava Bathra*: "Onkelos the proselyte saith, 'The cherubims are like children going from their master.'"

| | | | | |
|---|---|---|---|---|
| | | | ***she ran to embrace, or cling to him***]] 17 (Rotherham) Jesus saith unto her--***Be not detaining me***[40]***, for, not yet, have I ascended unto the Father; but be going unto my disciples, and say unto them--I am ascending unto my Father and your Father, and my God and your God.*** 18 (AVRLE) Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. | [[*G.Pet*: XV. 58 Now it was the last day of unleavened bread, and many were coming forth of the city and returning unto their 59 own homes because the feast was at an end. But we, the twelve disciples of the Lord, ***were weeping and were in sorrow, and each one being grieved*** for that which had befallen 60 departed unto his own house]] |
| | 12 (Rotherham) But, after these things, unto two from among them, as they were walking, was he manifested, in a different form,[41] as they were going unto a country place; | 13 ¶ And lo! ***two from among them, on the selfsame day, were journeying*** unto a village, distant sixty furlongs from Jerusalem, the name of which, was Emmaus; 14 and, they, were conversing one with another, about all these things which had occurred. 15 And it came to pass, as they were conversing and reasoning together, that, Jesus himself, drawing near, was journeying with them; 16 but, their eyes, were held, so as not to know him. 17 And he said unto them--What are these things which ye are debating one with another, as ye walk along? And they came to a stand, sad in countenance. 18 But one, by name Cleopas, answering, said unto him--Art, thou, lodging, alone, in Jerusalem, and knowest not the things which have come to pass therein in these days? 19 And he said unto them--What things? And, they, said unto him--The things concerning Jesus the Nazarene, who became a prophet, mighty in work and word, before God and all the people: 20 In what way also our High-priests and Rulers delivered him up unto a sentence of death, and crucified him. 21 We, however, were hoping that, he, was the one destined to redeem Israel! But indeed, even with all these things, this brings on, the third, day, since these things happened:-- 22 Nay! certain women also, from amongst us, have made us beside ourselves, in that they went early unto the tomb; 23 and, not finding his body, came, saying--that, **a vision of angels**, they had seen, who were affirming him to be alive. 24 And **certain of them** | | |

---

[40] Verse 17. Touch me not μη μου απτου, Cling not to me. απτομαι has this sense in #Job 31:7, where the Septuagint use it for the Hebrew dabak, which signifies to cleave, cling, stick, or be glued to. From #Mt 28:9, it appears that some of the women held him by the feet and worshipped him.

[41] *In another form* (εν ετερα μορφη). It was not a μεταμορφωσις or transfiguration like that described in #Mr 9:2 In a form unlike his ordinary appearance, so much so that they did not at first know him.

| | | | | |
|---|---|---|---|---|
| | | **who were with us departed unto the tomb,--and found so, according as, the women, had said; but, him, they saw not.** 25 And, he, said unto them--O thoughtless ones! and slow in heart to rest your faith upon all things which the prophets have spoken:--26 Was it not needful for the Christ, these very things, to suffer, and to enter into his glory? 27 And, beginning from Moses, and from all the prophets, he thoroughly explained to them, in all the Scriptures, the things concerning himself. 28 And they drew near unto the village, whither they were journeying; and, he, made for journeying, further. 29 And they constrained him, saying--Abide with us; because it is, towards evening, and the day hath already declined. And he went in to abide with them. 30 And it came to pass, when he reclined with them, taking the loaf, he blessed, and, breaking it, went on to give unto them. 31 And, their, eyes were opened, and they knew him; and, he, vanished from them. 32 And they said one to another--Was not, our heart, burning, as he was speaking to us in the way, as he was opening to us the Scriptures? | | |
| | 13 (Rotherham) and, they, departing, bare tidings unto the rest,--but, even them, they believed not. | 33 And, arising in that very hour, they returned unto Jerusalem,--and found, gathered together, the eleven, and them who were with them, 34 saying--In truth, the Lord hath arisen, and ***hath appeared unto Simon***! 35 And, they, went on to relate the things, that had passed on the journey, and how he was made known unto them in the breaking of the loaf. | | |
| | 14 ¶ (Noyes) Afterward he manifested himself to the eleven themselves, as they were reclining at table, | 36 ¶ (AVRLE) And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, **Peace be unto you.** | 19 ¶ (AVRLE) Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, ***Peace be unto you.*** | |
| | and upbraided them with their | 37 (Rotherham) But, being agitated and becoming, afraid, they began to imagine, that, upon a spirit,[42] they were looking.<br>38 (Rotherham) And he said unto them--**Why are ye troubled? and for what cause do reasonings arise** | | |

---

[42] *And supposed that they had seen a spirit*. But if there be no such thing as a disembodied spirit, would not our Lord have shown them their error? Instead of this, he confirms them in their opinion, by saying, A spirit hath not flesh and bones as you see me have, {#Lu 24:39}; therefore he says, handle me and see me.

|  |  |  |  |  |
|---|---|---|---|---|
|  | unbelief and hardness of heart, because they did not believe those who had seen him after he had risen. | **in your hearts?**<br>39 (AVRLE) **Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones,**[43] **as ye see me have.** |  |  |
|  |  | 40 (AVRLE) And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, [—as we phrase it, they thought the news too good to be true.] and wondered, he said unto them, **Have ye here any meat?**[44] 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 (Douay) And when he had eaten before them, taking the remains, he gave to them. | 20 (AVRLE) And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. |  |
|  |  | 44 (AVRLE) And he said unto them, **These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in *the law of Moses, and in the prophets, and in the psalms*, concerning me.** 45 (Rotherham) Then, opened he their mind, to understand ***the Scriptures***; 46 And said unto them, ***Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:*** |  |  |
| 16 ¶ (Rotherham) And, the eleven disciples, went into Galilee, unto the mountain which, Jesus, had appointed[45] them; |  |  |  |  |
| 17 (YLT) and having seen him, they bowed to him, but some did waver. | St. Jerome mentions certain Greek copies, which have the following remarkable addition to #Mr 16:14, after these words— and reproached them for their unbelief and hardness of heart, because they did not believe those who had seen him after he was raised up*: Et illi satisfaciebant dicentes: seculum istud iniquitatis et incredulitatis substantia est, quae non sinit per immundos spiritus verem Dei apprehendi virtutem. Idcirco, jam nunc revela justitiam tuam.*<br>"And they confessed the charge, saying: This age is the substance of iniquity and unbelief, which, through the influence of impure spirits, does |  |  |  |

---

[43] —He says not "flesh and blood"; for the blood is the life of the animal and corruptible body (#Ge 9:4), which "cannot inherit the kingdom of God" (#1Co 15:50); but "flesh and bones," implying the identity, but with diversity of laws, of the resurrection body. (See on #Joh 20:24-28).

[44] Anything to eat (βρωσιμον). Only here in the N.T., though an old word from βιβρωσκω, to eat.

[45] This appointment is recorded in #Mt 26:32. That the interview here recorded was the same as that referred to in one place only—#1Co 15:6 —when "He was seen of above five hundred brethren at once; of whom the greater part remained unto that day, though some were fallen asleep," is now the opinion of the ablest students of the evangelical history. Nothing can account for such a number as five hundred assembling at one spot but the expectation of some promised manifestation of their risen Lord: and the promise before His resurrection, twice repeated after it, best explains this immense gathering.

| | | | | |
|---|---|---|---|---|
| | not permit the true influence of God to be apprehended. Therefore, even now, reveal thy righteousness." | | | |
| 18 (YLT) And having come near,[46] Jesus spake to them, saying, **'Given to me was all authority in heaven and on earth;** | | | | |
| 19 (Rotherham) **Go ye, therefore, and disciple all the nations,**<br>**Immersing them into[47] the name of the Father, and of the Son, and of the Holy Spirit,--** | 15 (AVRLE) And he said unto them, **Go ye into all the world, and *preach the gospel*** κηρυξατε το ευαγγελιον ***to every creature.***[48]<br>16 (AVRLE) **He that believeth and is baptized shall be saved; but he that believeth not shall be damned.** | 47 (Rotherham) **And that repentance for remission of sins should be proclaimed upon his name unto all the nations,--beginning from Jerusalem.** | 21 (AVRLE) Then said Jesus to them again, **Peace be unto you: as my Father hath sent me, even so send I you.** 22 And when he had said this, he breathed on them,[49] and saith unto them, **Receive ye the *Holy Ghost*: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.** | |
| | | | 24 (AVRLE) But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 (Rotherham) The other disciples, therefore, were saying unto him--We have seen the Lord! But, he, said unto them--Except I see, in his hands, the print of the nails, and press my finger into the print of the nails, and press my hand into his side, in nowise will I believe. | |
| | | | 26 ¶ (AVRLE) And ***after eight days*** again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, **Peace be unto you.** 27 Then saith he to **Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing**. 28 And Thomas answered and said unto him, My Lord and my God. | XV. 58 Now it was ***the last day of unleavened bread***, and many were coming forth of the city and returning unto their 59 own homes because the feast was at an end. But we, the ***twelve disciples*** of the Lord, were weeping and were in sorrow, and each one being grieved for that which had befallen |
| | 17 (Darby) **And these signs shall follow those that have believed: in my name they shall cast out demons; they shall speak with new tongues;** 18 (AVRLE) They shall take up serpents;[50] and if they drink any deadly thing,[51] it shall not hurt them;[52] they shall lay hands on the sick, and they shall recover. | | 29 (AVRLE) Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.**[53] | |

---

[46] (πασα εξουσια). Jesus came close to them (προσελθων) and made this astounding claim. *Hath been given* (εδοθη) is a timeless aorist (Robertson, Grammar, pp. 836f.). It is the sublimist of all spectacles to see the Risen Christ without money or army or state charging this band of five hundred men and women with world conquest and bringing them to believe it possible and to undertake it with serious passion and power.

[47] "into the name"; as in #1Co 10:2, "And were all baptized unto (or rather 'into') Moses"; and #Ga 3:27, "For as many of you as have been baptized into Christ."

[48] *To every creature*, a manner of speech most common among the Jews:

[49] It was a symbolic art with the same word used in the LXX when God breathed the breath of life upon Adam (#Ge 2:7). It occurs also in #Eze 37:9

[50] Several MSS. add ενταις χερσιν, in their hands .This was literally fulfilled when Paul shook the viper from his hand. See #Ac 28:5,6. Lu 10:19 Lo! I have given you the authority--to be treading upon serpents and scorpions, and over all the power of the enemy, and, nothing, unto you, shall in anywise do harm;

[51] (καν θανασιμον τι πιωσιν). This is the only N.T. instance of the old Greek word θανασιμος (deadly). #Jas 3:8 has θανατηφορος, deathbearing.

[52] There is a similar promise in #Isa 43:2. Lu 10:19 Lo! I have given you the authority--to be treading upon serpents and scorpions, and over all the power of the enemy, and, nothing, unto you, shall in anywise do harm;

| | | | | |
|---|---|---|---|---|
| [[16 ¶ (Rotherham) And, the eleven disciples, ***went into Galilee***, unto the mountain which, Jesus, had appointed[54] them;]] | | [[40 (AVRLE) And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, [—as we phrase it, they thought the news too good to be true.] and wondered, he said unto them, **Have ye here any meat?**[55] 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 (Douay) And when he had eaten before them, taking the remains, he gave to them.]] | 1 ¶ After these things Jesus shewed himself again to the disciples ***at the sea of Tiberias;*** and on this wise shewed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, **Children, have ye any meat?** They answered him, No. 6 And he said unto them**, Cast the net on the right side of the ship, and ye shall find.** They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, **Bring of the fish which ye have now caught**. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, **Come and dine**. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 ***This is now the third time that Jesus shewed himself to his disciples,*** after that he was risen | *G.Pet:* 15.60 ***departed unto his own house.*** . But **I, Simon Peter**, and Andrew my brother, took our nets and went unto the sea: and there was with us Levi the son of Alphaeus, whom the Lord |

---

[53] Rab. Tanchum: "Rab. Simeon ben Lachesh saith, The proselyte is more beloved by the holy blessed God than that whole crowd that stood before Mount Sinai; for unless they had heard the thundering, and seen the flames and lightning, the hills trembling, and the trumpets sounding, they had not received the law. But the proselyte hath seen nothing of all this, and yet he hath come in, devoting himself to the holy blessed God, and hath taken upon him (the yoke of) the kingdom of heaven."

[54] This appointment is recorded in #Mt 26:32. That the interview here recorded was the same as that referred to in one place only—#1Co 15:6 —when "He was seen of above five hundred brethren at once; of whom the greater part remained unto that day, though some were fallen asleep," is now the opinion of the ablest students of the evangelical history. Nothing can account for such a number as five hundred assembling at one spot but the expectation of some promised manifestation of their risen Lord: and the promise before His resurrection, twice repeated after it, best explains this immense gathering.

[55] Anything to eat (βρωσιμον). Only here in the N.T., though an old word from βιβρωσκω, to eat.

| | | | | |
|---|---|---|---|---|
| | | | from the dead. 15 ¶ So when they had dined, Jesus saith to **Simon Peter, Simon, son of Jonas, lovest thou me more than these?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, **Simon, son of Jonas, lovest thou me?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, **Simon, son of Jonas, lovest thou me?** Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, **Feed my sheep.** 18 **Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not**. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, **Follow me**. 20 ¶ Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, **If I will that he tarry till I come, what is that to thee? follow thou me.** 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? | |
| 20. (YLT) **teaching them to observe all, whatever I did command you; and lo, I am with you all the days[56]—till the full end of the age.'**<br>In the MSS. and versions there are | | 48 (AVRLE) **And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.** | 4 (AVRLE) And, being assembled together[57] with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. | ACTS 1:3 (AVRLE) To whom also he shewed himself alive after his passion[58] by many infallible proofs,[59] being seen of them forty days, and speaking of the things pertaining to the kingdom of God: |

---

[56] και ιδου εγω μεθυμων ειμι πασας τας ημερας—literally, Behold, I am with you every day

[57] Being assembled together with them (συναλιζομενος). Present passive participle from συναλιζω, an old verb in Herodotus, Xenophon, etc., from sun, with, and αλιζω, from αλης, crowded. The margin of both the Authorized and the Revised Versions has "eating with them" as if from συν and αλς (salt). Salt was the mark of hospitality. There is the verb αλισθητε εν αυτω used by Ignatius Ad Magnes. X, "Be ye salted in him." But it is more than doubtful if that is the idea here though the Vulgate does have convescens illis "eating with them," as if that was the common habit of Jesus during the forty days.

[58] *After his passion* (μετα το παθειν αυτον). Neat Greek idiom, μετα with the articular infinitive (second aorist active of πασχω) and the accusative of general reference, "after the suffering as to him." For παθειν used absolutely of Christ's suffering see also #Ac 17:3; 26:23

[59] Luke does not hesitate to apply the definite word "proofs" to the evidence for the Resurrection of Christ after full investigation on the part of this scientific historian. Aristotle makes a distinction between τεκμηριον (proof) and σημειον (sign) as does Galen the medical writer.

| | | | | |
|---|---|---|---|---|
| various subscriptions, or epigraphs, to this Gospel: the following are the principal:—<br>"The Gospel according to Matthew—written by him in Jerusalem —in Palestine—in the east—in the Hebrew dialect—in Hebrew —eight years after the ascension of Christ—interpreted by John—by James the brother of the Lord."<br>The subscription in some copies of the Arabic version is very full: "The end of the copy of the Gospel of Matthew the Apostle. He wrote it in the land of Palestine, by inspiration of the Holy Spirit, in the Hebrew tongue, eight years after the bodily ascension of Jesus the Messiah into heaven, in the first year of the reign of Claudius Caesar, king of Rome." | | | | |
| | 19 ¶ (AVRLE) So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.[60]<br>20 (AVRLE) ***And they went forth,*** and preached every where, the Lord working with them,[61] and confirming the word with signs following. Amen.<br>There are various subscriptions to this book in the MSS. and versions; the principal are the following: "The holy Gospel according to Mark is ended written by him—in EGYPT—in ROME—in the Latin tongue-directed by Peter the 10th-12th year after the ascension of Christ—preached in Alexandria, and all its coasts." | 50 ¶ (Rotherham) And he led them forth as far as unto Bethany; and, uplifting his hands, he blessed them. 51 (AVRLE) And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.<br>52 (AVRLE) And they worshipped him, and ***returned to Jerusalem*** with great joy: 53 (AVRLE) And were continually in the temple, praising and blessing God. Amen. | | |

---

[60] In that exalted attitude He appeared to Stephen (#Ac 7:55,56); and it is thereafter perpetually referred to as His proper condition in glory. Ro 8:34 Eph 1:20 Col 3:1 Heb 1:3 8:1 10:12 12:2 1Pe 3:22 Re 3:21}

[61] The Lord working with them (του κυριου συνεργουντος). Genitive absolute. This participle not in Gospels elsewhere nor is βεβαιουντος nor the compound επακολουθουντων, all in Paul's Epistles. πανταχου once in Luke.